

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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WHY SHOULD NOT THE PEOPLE HAVE INFORMATION ON BOTH SIDES IN POLITICAL MATTERS?

Many are opposed to giving out information on both sides of political questions. The secular press, with few exceptions, gives but one side. Unless religious papers give the other side the people will not have all the facts. Twenty per cent of the secular papers in Mississippi are reported to be willing to give the dry side.

If the business of the churches is to give the Gospel of Christ to a lost world, then it is the duty of all church members to keep the world sober in so far as is possible by removing whiskey from the reach of humanity so that when the unbeliever hears the Gospel he may be sober enough to understand it.

If Mr. Smith declares that the Democratic party is a wet party, why should his supporters object to the people at large knowing that he says so?

If the religious papers do not give this information, the people are not likely to have it.

If Mr. Smith is a Roman Catholic whose duty to the Pope comes ahead of his duty to his country, why should not the people know this?

If the negroes are lining up for Mr. Smith, why should not those who do not want to vote for the negroes have the benefit of this knowledge?

If there are those who do not want to vote with the Roman Catholics, have they not the right in a free country to know if the Catholics are lining up for Mr. Smith?

If the Roman Catholic Church persecuted our ancestors even unto death, why should not this generation know about it?

If preachers should have no voice in political matters, then the Editor of the Daily News should have nothing to say on the subject, for he has been preaching in different parts of Mississippi and in other states. We have heard him preach. He preaches about as he writes.

If one would find out whether or not his course is right, it is sometimes helpful to see who would approve the course he is taking. Try this in the present campaign and see who receives the largest number of drunkards votes.

If one would appeal to the people to support the democracy of Jackson, Jefferson and others, he should first see what these men meant by democracy. Andrew Jackson, one of our greatest Democrats, in his farewell address referred to and quoted a part of George Washington's farewell address. Both of these men warned against political parties and factions. They warned against the union resulting from political parties. They stressed the importance of preserving the integrity of the union. In this crisis, there is more at stake than a political party. We are citizens of the United States and that which will be best for the citizenship of the entire union should be that for which we strive at this moment.

Mr. Hoover has been criticised for calling prohibition a "noble experiment". Mr. Hoover did not mean by this that prohibition should be discontinued any more than George Washington meant that the Constitution of the United States should be discontinued when he called the Constitution of the United States "an experiment". The present tactics of some editors and politi-

cians is far indeed from statesmanship. Our people should be wise enough to see this. A statesman works for his country and not for himself.

A prominent man in Jackson, a member of a leading church of the City, recently asked the writer this question: "When did the Baptist Denomination employ the Editor of the Jackson Daily News to run its business?" This question was doubtless provoked by the editorial in the News referring to indebtedness of Mississippi Baptists. The reader might do well to observe that nearly \$400,000.00 of the indebtedness referred to is for bonds, the receipts for which were invested at a rate of interest almost equal to the rate which is being paid on said bonds and that the denomination has this money as a permanent fund. Furthermore, it has in addition to this amount, nearly \$600,000.00 of endowment fund which it would not have had had these bonds been issued. The indebtedness for building purposes is very small. The indebtedness on the hospital amounting to less than \$50,000.00 could be reduced today by several thousand dollars. The income from the hospital is reducing this all the while. The indebtedness will be reduced in almost one year's time from \$65,000.00 to about \$35,000.00.

The indebtedness on Mississippi College is due to the erection of two splendid buildings. They are new. There is a thousand acres of Delta land proceeds of the sale of which can be applied on this indebtedness. The indebtedness aside from the bonds is, when compared with the assets, almost nothing.

There is no indebtedness on the State Mission Board.

To be sure the indebtedness on the Southwide Institutions and Boards is large. Mississippi Baptists did not help to make this. We are confident, however, that they will help to lift it and clear the slate. The property, however, in any Board will more than offset the indebtedness. Baptists are capable of taking care of their own affairs. They will do it. The tragedies which have befallen the denomination through dishonesty are but the result of the covetousness of two laymen.

The effort on the part of certain wet supporters to keep silent the ministers of the Gospel has a two-fold reflection. In the first place, it reflects upon the intelligence of those whom God has chosen as His watchmen. If they have not sufficient intelligence to know what to say, then they should not be called by the people as leaders. In the second place, it is a reflection upon the wet propagandists who arrogate to themselves such authority as to believe that they can dictate to the ministers of the Gospel and thus keep them silent. They could really save their time by leaving them alone. Evidently they think that what ministers say still has some weight. But the ministers are paying no more attention to what the wet advocates say than they would to the braying of the animal unto which one wet editor likened them. They are striving to have a conscience void of offense towards God and towards man, but first of all to have a conscience void of offense towards God.

R. B. Gunter.

God always has an angel of help for those who are willing to do their duty.—T. L. Cuyler.

Attention Subscribers—If the date of your paper shows that your subscription expires September, 1928, please renew it at once so that you will not miss an issue of the Record.

There is great danger that we may estimate the size of a man by the importance of the office he holds.—Ex.

Miss Jacqueline Senter, one of our Blue Mountain girls, and a graduate of that institution, has been elected as Young People's Director in First Church, Jackson, Tennessee.

Bro. W. W. Kyzar, we hear, has accepted the church at Philadelphia. He has done splendid work as a state evangelist, and will make for this fine church an excellent pastor.

Bro. W. A. McComb, en route to his field at Gulfport from Winona Lake, and later Castalian Springs, looked in upon the office force the other day. He seems greatly invigorated by his vacation.

It is reported that the address of President E. Y. Mullins at the Baptist World Alliance Meeting at Toronto is to be translated into the Welsh language and printed in the minutes of the Welsh Baptist Associations.—The Baptist.

The many friends of Rev. L. E. Lightsey, all over the state will be glad to know that he is slowly improving. It will be some time yet before Brother Lightsey will be able to leave his home and we feel sure that he will appreciate letters and post cards from his many friends. May God's richest blessing rest on him.

Bro. A. M. Ramsey of Calhoun City writes: I have just closed my seventh meeting this summer. The Lord has wonderfully blessed us. We had from ten to fifty-one additions, and the churches were greatly revived. I want to say that I certainly admire the stand that The Baptist Record is taking against Al. Smith. I am doing all I can against him. Please pray for us.

The following telegram has just been received from Dr. Arch C. Cree, Acting Executive Secretary, Baptist Home Board, Atlanta, Ga.:

Auditor thinks shortage not exceed million and nearly all building fund safe. Attorney estimates salvage Carnes estate and security Bond yield quarter million. Joint Committee from Southern Baptist Executive Committee and Home Board immediately instituted drastic retrenchment, Dr. A. J. Barton in charge of office while I am away seeking conference with more than forty creditor Banks. Sympathetic denominational cooperation absolutely necessary to meet dire emergency. Joint committee must be trusted and not handicapped in effort to meet desperate situation involving Baptist honor. Don't accept unusual press reports unless confirmed by joint committee. Telegram from any official Baptist requesting confirmation of news will be frankly and promptly answered. Don't let anything "jam the works" in this critical hour. Plenty time for discussion between now and Convention after present crisis passed. Large funds absolutely necessary now to safeguard Southern Baptist honor. Pray believing pray.

CAN A CATHOLIC AS PRESIDENT BE
INDEPENDENT OF THE POPE?
William James Robinson, A.M., D.D.

On account of our presidential campaign this is a very pertinent question. Many of our most intelligent citizens say he can be, but many others, equally as intelligent, say he will not and could not even if he desired to be. This question certainly raises an issue too vital to be passed over lightly.

It is a well known fact that for centuries the popes did exercise sovereignty and forced rulers of every rank to yield to them. The present pope claims temporal sovereignty and his claim is acknowledged by many nations. He sends ministers, or ambassadors, to these governments and they maintain representatives at the Vatican. The pope makes treaties with these nations and his right to do so is fully recognized by international law.

Although the United States Government may not send to or receive from the Vatican an official ambassador the pope keeps an Apostolic Delegate in the United States with headquarters in Washington. He is the Pope's "unofficial ambassador" to this government. He maintains a large clerical force and lives in the same style as recognized ambassadors. Why is he here? If a papist occupied the White House does any one believe an attempt would not be made to make his status official?

The best way to answer my question is to find out what jurisdiction the Pope exercises over Catholics and what recognition they accord him. Are individual Catholics independent of the Pope? Do they dare ignore him or disobey him? Are they in subjection to him in all matters whatsoever? The correct answers to these questions answers the question under consideration. If they are independent of him, in the same degree that Protestants are independent of their ministers, a Catholic as President, can be independent of the Pope if he chooses to be.

We will let the Catholics themselves answer these questions; and, then, certainly no one can say they are misrepresented.

Pope Leo XIII said: "We hold upon this earth the place of God Almighty" (Great Encyclical Letters, page 304). No President ever has been or ever will be independent of God Almighty. Every Catholic believes the Pope speaks with authority, therefore no one of them regards himself as independent of the Pope, but every one of them acknowledges his absolute sovereignty as the Vicar of God.

Papal sovereignty was a development in the Catholic Church. It made great gains under Gregory VIII and Innocent III. In 1302 Pope Boniface VIII declared in the Bull Unam Sanctam the Church to be the source of political power. The Catholic Encyclopedia (vo. XV, p. 126 b. c.) makes the following summary of this Bull.

"(1) Under the control of the (Roman) Church are two swords, that is two powers, the expression referring to the medieval theory of two swords, the spiritual and the secular . . .

(2) Both swords are in the power of the (Roman) Church: the spiritual is wielded in the (Roman) Church by the hand of the clergy; the secular is to be employed for the (Roman) Church by the hand of the civil authority but under the direction of the spiritual (clergy) power.

(3) The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power, a lower spiritual power is judged by a higher, the highest spiritual power is judged by GOD.

(4) This authority, although granted to man, is not human authority, but rather a Divine one, granted to Peter by Divine commission and con-

firmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God . . . Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff".

This statement needs no explanation. Its meaning is so clear and unmistakable that he that runneth may read and wayfaring men though fools may not err in interpreting it.

My next quotation is from "Manual of Christian Doctrine," page 480. This book is used in the Institute of the Brothers of the Christian Schools. I quote the forty-eighth edition.

"212. Which are the marks of the Pope's power in the (Roman) Church.

"The Pope's power is: 1st. A plenary power. In things of ecclesiastical right, there is nothing the Pope may not do when necessity demands it;

2nd. A supreme power. The Pope has no superior here below; he is subject to God alone;

3rd. A universal power, extending to all, pastors and faithful;

4th. An ordinary power, which may exercise over all, either in his own person directly, or through delegates appointed by him (Vatican Council, Constat. *Pastor Aeternus*, chapter III).

"As the Pope is the vicar of Christ, the head of the visible church, the successor of St. Peter, he has authority over all the churches****All the members must look upon him as their father. His word must be considered as the instrument which God employs to make His will (Saint J. B. de la Salle)".

Even a casual reading of these passages makes it very clear that no Catholic is ever, under any circumstances, independent of the Pope; but is at all times, in all matters, subject to his will.

The Catholic church has decreed that she has "received from God, power, not merely to direct by council and persuasion, but further to command by laws, and to coerce and compel the delinquent and contumacious by external and salutary penalties****nor may it be held that the Pope's laws must exclusively concern spiritual objects, and their penalties be exclusively of a spiritual character" (Cath. Encly. vol. XII, p. 226 b. c.).

According to this, though, a Catholic should take the wings of the morning and fly to the uttermost part of the earth, or make his bed in hell he could not get beyond the Pope's jurisdiction or escape his penalties.

The Catholic Enclyopedia (Vol. XIV, P. 251 c. d.) says: "The (Roman) church has the right to govern her subjects, wheresoever found, declaring for them moral right and wrong, restraining any such use of their rights as might jeopardize their eternal welfare***all within the limits of the requirements of her triple purpose, as laid down by the Devine Positive Law, or preserving the eternal order of faith and morals in its external manifestation, of providing adequate means of sanctification for her members, and of caring for divine worship, and over all bound by the eternal principles of intergretation and justice in the natural and Positive Law of God."

"In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the (Roman) Church prevails, and that of the State is excluded."

Under these declarations, a Catholic, as president, has to yeild to the Pope and do his bidding. If he does not, what does this mean?

Two qustions from "Manual of Christian Doctrine" already mentioned and quoted.

"117. What more shall the State do than respect the rights and liberty of the (Roman) Church?

"The State should also aid, and defend the (Roman) Church."

"119. What then, is the principle obligations of the heads of the States?"

"Their principle obligation is to practice the (Roman) Catholic religion themselves, and, as they are in power, to protect and defend it."

How would a Catholic, as president, dispose of these questions and answers? Certainly, he has no alternative but to obey.

Pope Leo XIII, in his Encyclical Letter, *Imortale Dei*, November 1, 1885, says: "In the difficult times in which our lot is cast, Catholics will give ear to Us, as it behoves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever the Roman Pontiffs have taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed."

I have purposely quoted at length, and have made very little comment, in order to allow my readers the greatest possible opportunity to form their own conclusions.

My answer to my question is this: A Catholic, as president, could not be independent of the Pope. The Pope would bring such pressure to bear upon him as to compel him to use his office for the benefit of individual Catholics and to advance the interest of the Roman Church in every way consistent with expediency. It is the unbelievable that the Pope would not make the greatest possible use of such an opportunity to advance his interests.

The Popes have been, for centuries, distributors of governments by their meddling. Wherever Rome has been dominant ignorance, immorality, drunkenness, Sabbath desecration, political corruption and religious intolerance have prevailed. It is time to order the Pope the retreat by defeating his vassal overwhelmingly next November.

RESOLUTIONS ADOPTED BY THE W. M. U.
Baptist Association Jeff Davis County in Session
Sept. 8, 1928, at Bassfield

Whereas, the American people are now facing one of the greatest moral issues that they have been called to face in many years; and

Whereas, our prohibition laws, for which our good men and women have fought for a hundred years are now being threatened with modification which means ultimate destruction. Therefore be it resolved:

1st. That we the members of the W. M. U. Baptist Association of Jeff Davis County, reaffirm our allegiance to the 18th Amendment of the U. S. constitution and the Volstead Act.

2nd. That we pledge ourselves to support and vote for such men only, who will pledge themselves to uphold and enforce our prohibition laws.

3rd. That it is our opinion that only such men as believe in our present system of prohibition laws are competent to enforce them.

4th. That a copy of these resolutions be spread upon the minutes of this Association, a copy be furnished each The Baptist Record at Jackson and the Headlight at Prentiss for publication.

—Miss Esther Sinclair, Secy.

LINCOLN COUNTY ASSOCIATION

The Lincoln County Association will meet with the Philadelphia Church at Caseyville on Friday before the third Sunday in October, October 19.

Rev. W. R. Haynie is the preacher of the associational sermon, with Rev. John Sproles alternate.

—J. A. Taylor, Mod.

Rev. W. E. Hardy has resigned the pastorate of the Anguilla and Catchings. His future plans are not known; but some Mississippi field will do well to call him. He is a fine pastor and a good preacher.

At the meeting of the State Mission Board of Texas on last Friday Rev. T. L. Holcomb was unanimously elected as State Secretary. As Mississippians view it, a wiser selection could not have been made. Young enough in years but wise enough in wisdom that counts for Kingdom Work; alert; energetic; wholeheartedly missionary and deeply consecrated he will if he accepts, make a great leader for a great people.

Thursday, September 20, 1928

THE BAPTIST RECORD

HOME MISSION BOARD SITUATION

Our people have, of course, learned of the tragic condition of affairs in the Home Board office, Atlanta, through accounts in the daily press. Such of these reports as I have seen have been substantially correct—when the Executive Committee met in Atlanta (Bro. Edgar Holcomb and I present, representing Mississippi). Even those who feared the worst were wholly unprepared for the amazing revelations and the staggering shortage total, that statements from the Chairman of the Home Board, representatives of the accounting firm of Ernst and Ernst, and Special Counsel employed by the Board, brought to the Committee.

The bare facts are these—as far as the accountants could then tell the apparent shortage was about \$857,000.00. These figures may be revised upward or downward as the audit progresses which must continue some weeks. The Home Board, the Atlanta members of the Board, the Corresponding Secretary and office employees, had no slight hint even of existing conditions and, with one or two exceptions, had never entertained a remote suspicion that all was not well. The Treasurer of the Board, nine years in the office, had apparently been preparing for years for this gigantic steal. Popular in Atlanta, he had made a place for himself in the esteem of the public generally, the business interests, the church people, the Secretary, and members of the Home Board—a member of prominent and select social and luncheon clubs, a Mason of high rank and prominent in other fraternal organizations, Deacon and very active member of an Atlanta Baptist Church, apparently a most successful man. His opportunity seems to have come a few years back when the Home Board passed an order giving the Treasurer full power to negotiate loans for and in the name of the Board anywhere and in any amounts he found necessary,—and not even requiring the advice and consent or the counter signature of the Secretary,—with full authority to use the Board's credit and available assets.

The books and records in the Treasurer's office were in good shape. Annual audits seem to have been properly made. All accounts with various states and contributors to Home Missions seem to be in order and no mission funds seem to have been disturbed. He simply used his authority to borrow in the Board's name, and secured countless thousands of dollars from banks all over the country that were never entered upon the Board's books, so that instead of the Board's obligations to banks being about \$561,000.00 as reported to the Southern Baptist Convention as of April 30, 1928, and shown on the Board's books, the sum was about \$1,300,000.00 on Sept. 5th, 1928, with possible additions as other banks are heard from. All the Board's negotiable securities are gone. The Church Building and Loan fund seems seriously impaired. Steps were quickly taken to protect our interests and salvage every dollar possible. Able lawyers represent the Denomination. His estate was large, but no estimate may now be made of how much can be recovered except the \$50,000.00 Bond. A Joint Committee of six, three Executive Committee and three Home Board, were left in Atlanta. Dr. Arch Cree was secured as Secretary for a time, when Dr. Gray offered to cooperate in any reorganization that might be deemed wise. The audit continues, and Special Committee headed by Austin Crouch and the new Secretary are applying themselves diligently to the tremendous task of meeting the grave emergencies of the situation. The Executive Committee will be called back in early October to review a more complete audit and consider definite plans which will be laid before the Denomination. The Executive Committee and Home Board are facing the severest test of its kind perhaps that ever confronted a religious committee. Certainly Southern Baptists have never had to face such an appalling disaster. We are morally bound to and will assume and pay every

dollar. Every creditor and the world must know that every resource and the full faith and credit of Southern Baptists to the utmost limit, is pledged to the payment of this shortage, now our debt. As for Mississippi Baptists, we are a part of Southern Baptists and stand ready to face the future with our brethren.

"Increase our courage, Lord."

—M. P. L. Love.

TO ALL MODERATORS AND CLERKS OF ASSOCIATIONS

Dear Brethren:

It is the earnest desire of the Committee on Historical Research that we get a complete file of the Minutes of the various District Associations of the State, not only of the active bodies but of those Associations that have been discontinued. And not only those of the Associations that are cooperating with the State Convention and the organized work, but of those of our fellow Baptists allied with the General Association and the Primitive Associations, etc. In fact, it is the purpose of the committee to assemble all the historical documents of all our Baptist people for the benefit of the historian and for future generations.

I am sending out, at present, letters to all the Clerks and Moderators whose addresses I have, requesting them to cooperate with us in the following ways: (1) By collecting, so far as they can, the missing numbers of the Minutes and sending them to Dr. P. I. Lipsey, Jackson, Miss. (A list of the missing numbers of Minutes is being given in this letter.) (2) By their enlisting the pastors and good women of their respective Associations in a diligent search for these missing Minutes. (3) By appointing a Committee on Historical Research in the Association for this purpose, if it be thought necessary. (4) By suggesting to each PREACHER in the bounds of the Association to fill out a brief sketch of his life and labors, naming the person NOW LIVING whom he would like to write a short story of his life and labors from the bare facts of this BRIEF SKETCH and his knowledge of his career as a preacher. Some one recently gave the name of Dr. A. V. Rowe, but this would be impractical if not altogether impossible, as Dr. Rowe has passed to his reward. We also want a brief sketch of some of the leading laymen of the Associations, and of the heads of our Baptist Institutions and all persons therewith, together with the leading women of the W. M. U. work throughout the state. We hope the brethren and sisters will not shy from this last suggestion because of any modesty, false or otherwise, as we assure you the operation will be painless so far as we can make it so. It is contemplated, but not yet definitely decided, that we may publish these short stories written from these brief sketches in a volume, provided that it is thought advisable by the brotherhood, and that a feasible plan may be worked out for the financing of it.

Craving the cooperation of the brotherhood in this matter, I am,

Yours for better and more complete records,
J. L. Boyd, Secty.

FACING THE FACTS
Eldridge B. Hatcher

"How did you like our convention last May at Chattanooga?" asked Roland Brinkley of his brother minister, Chase Carlton.

"I thought it was an excellent convention in certain respects. No one, I judge, considered it an ideal convention. It seemed to bring about a state of quiet where before there had been division and unrest."

"Don't you think the convention cleared the track for future progress?"

"To a certain extent, yes; but I fear that our noble denomination will not begin its forward march until it goes to the root of its present troubles."

"What do you mean?"

"Our convention, for several years—so it seems to me—has been dealing with symptoms rather than with the underlying disease. We have been grappling with big indebtednesses, division and contentions in our ranks, grating machineries, dwindling contributions, etc., but have failed to strike at the root of all these troubles."

"What is that root?"

"Well, now, I'm not a Solomon and can only venture an opinion. My opinion is that the bottom cause of our present condition is spiritual apathy."

"Apathy. Look at our young people's organizations and our Sunday Schools. No apathy there. See the strides they are making."

"Very true. They are among our most wide-awake agencies. Our young people are our joy and crown. Their conventions and assemblies thrill me by their enthusiasms, and I know that vast good is being accomplished by them. So also with our splendid Sunday Schools. And yet the spiritual element even in these agencies is being seriously threatened."

"How?"

"By wrong methods of stimulation."

"Gracious. What a formidable phrase. What do you mean?"

"I mean that in multitudes of cases wrong motives are being appealed to among our young folks,—and throughout our denomination. Our people today are being stimulated to do religious work by such rewards as credits, banners, high percentages, etc. The state banner waves as a big appeal to various organizations to beat the others in religious work and win the banner. I can hardly think of the apostle Paul offering a banner to the church in Asia that would reach the highest figure in church activities. More and more the religious activities in our churches are being expressed in percentages and preserved on report blanks. The religion of the Pharisees which Christ denounced, was a religion 'to be seen of men.' I do not know whether they kept the number of their prayers, fastings and gifts on file or not. In opposition to this religion, Christ urged the unreportable religion, with the soul getting its credit from God alone. I am wondering if true religion can ever be tabulated. Only God can see the heart."

Christ, in His parable of the sower, declared that only a small portion of the seed that we sow falls on good ground and brings forth good fruit, probably one fourth. But our people today are being taught that they must reach one hundred percent, and we have a host of persons reporting themselves as one hundred per cent members of our Sunday Schools and of our Young People's meetings, etc. Does not all this tend to give our young people a false idea of religion?

"Are we not in danger of exalting quantity above quality and forgetting that one hundred percent may represent very little Christianity. Would it not be better to point our young people to the qualitative, spiritual element in religion regardless of human credits and rewards. Concerning certain ones who professed faith in Him Christ said that he did not trust Himself to them, for He knew what was in man. How easily He could have run the figures up to one hundred per cent, and have had vast activities all over Galilee whirling at a one hundred percent rate. But He preferred the faithful few. He seems to have devoted His chief efforts to twelve men. It is difficult to stimulate spiritual growth, and consequently we are tempted to take the easier method of offering rewards for external religious (?) performance and calling it progress if the figures amount high. We are worshipping statistics, which God, probably rarely examines. We are eager for result we can show and publish."

"I think you are sounding a false alarm, Carlton. There are thousands of churches in the South which are not troubled at all by what you are talking about."

"Maybe so, but there are thousands of churches
(Continued on page 6)

Editorial

HYING TO THE HIGHLANDS

If you don't like the spelling of that first word, then fix it to suit yourself. Any other information about it may be found in any good dictionary. For the present purposes it means going from Mississippi to Colorado. It looked like going became necessary. Off and on for a few years past the editor has stolen away for a ten day trip to this Rocky Mountain resort for a little rest. This year he was a little late moving out and for four days fell into the hands of the doctor. That was enough, we packed our grip. And the folks at the office almost literally "thrust us out", and plainly told the editor his face would not be welcome there for two weeks.

Off for the breezy and sunny hills. In the dressing-room of the sleeper next morning came two gentlemen of different ages and introduced themselves by saying they were from Alabama and were having to yet away from the political civil war. We came near saying, "Same here", and then the room was full of the smoke of battle till we parted at Kansas City. But all seemed to be of the same political faith and no coroner was called in at Kansas City. Here we bought the two morning papers and found the fight was still on.

After a brief stroll around the station here which is said to see the arrival and departure of more trains than any other station in the world, we (the editor and wife) boarded another Pullman to find only one other passenger on our coach, and we had a quiet time. The goal of our journey was reached when we sat in the new home of our son and daughter in a restful suburb of Colorado Springs. Of all the places for a bit of rest, this seems the best. Outside the city with the mountains forever on guard, we walk or sit or lie, read or talk or sleep. Sometimes we "set and think, and sometimes we jes' set". The chipmunks and cotton-tails come shyly around. Robins flit and chirp; the mountain jays clear their throats to sing and then change their minds. Squirrels, black and gray and fawn colored slip up to the door to beat you to the bottle the milkman leaves. The weather is like that we have in Mississippi during October, which is saying it can't be beat.

Here I am sitting in the yard of this hospitable home, amid the pines and scruboaks and other things I don't know the name of; with wild-flowers and some not so wild, rocks, poppies, clover and sunshine over all. Isn't that a sanatorium for you?

Yesterday was Sunday and of course we went to church. They have a new pastor at the First Church and the sweeping is good. Congregations larger than a year ago and an inspiring service. The people speak well of the pastor and hopefully of the church. We went by to shake hands as did many people from many states, though the "tourist season" is over. As we passed out the vestibule a gentleman was passing out cards warning you not to vote for a certain candidate for the legislature in the election which comes off tomorrow. This was done at four churches in the city, we heard. Yes, they've got it bad out here in Colorado.

As we were bidding one another good night on Sunday night in the home and wishing pleasant dreams all around, the door bell rang, and come a gentleman and his wife to "spend the evening". He is a member of the legislature and is an involuntary candidate for re-election. So religion and politics were again in a race for leadership in the conversation. He wanted to know all about how things were going in Mississippi; and of course I told him exactly how the people were going to vote. He seemed to think that it was up to the South to save the nation in this time of

crisis, and we were pretty well agreed.

All of this may remind you of the poor sick business man who in vain had sought to escape from his business by fleeing to where there was no postoffice, no telegraph office, no airplane could reach him. Failing in it all he sought escape by suicide into the other world. But hardly had he landed in the other world when he heard his name called and it was announced that an old friend back on earth was calling him on the ouija board.

FAR FROM THE MADDING CROWD

Having rested for four days in the altitude of about 6000 feet above Colorado Springs it was proposed that we go "up in the mountains". Not averse to experiments we started out for "Carroll Lakes", taking along something more than a bottle of milk and a loaf of bread, for there were four of us and it's "slim pickens" up on the rocks whither we were bound, and we had no assurance that what we ate for breakfast under our juniper trees would last us forty days and forty nights. Neither had we any such reputation for hiking as our good friend Elijah, so we packed a few extra wraps in the Willis Knight and rolled out on gravel, concrete and asphalt.

Also wishing to know what the politicians and voting population in Maine, Colorado and the rest of the folks had done yesterday in cutting a notch on the rod of time, we went through the city for a newspaper or two. For while we were bound for the "Far-from-the-madding-crowd", we didn't mind carrying a little of the hubbub along with us. Our car shot out of its quiet seclusion under the frowning fortress of Cheyenne Mountain into the light of the open road here the billowy hills to the east of us looked like the many colored waves of the sea in glorious riot, tossing silently in the sun.

Now you can see why this state is named "Colorado", for there is no color ever on sky or sea or screen that is not spread out before you. Don't you ever believe that the postcard makers have invented the colors that from this place are scattered to the world like the leaves of Valambrosa. The colors are all here and then some, like the "crazy quilt" of silk your grandma used to make, except that they shade into one another in lovely harmony.

You may have looked into a Jeweler's show window as you passed among the shops in New York, or Paris or Berlin, but you didn't find there such profusion nor extent of the lapidaries art as is here. Why here is a forty acre emerald, a sparkling hill of onyx, another of agate, lapislazuli, turquoise, amethyst, opal, garnet, topaz, or sparkling diamond crowning a hilltop as the glint of the sun glances from a rock. Oh, I don't mean you could pick them up and put them in your pocket. They are too big for that. It is just the sunlight converting all these slopes and hills and crags into jewels that spread before you for fifty miles. Nobody will ever carry them off or hide them away in vaults. It is the alchemy of sunshine and shadow which spread them out every morning for the delight of every common man with a little vision.

We have swung away now to the left leaving behind us the Stratton Home for the old people with millions of endowment, the Printers Home for Tuberculars, the great Hospital of the Methodists, the Cragmoor Hospital on the eastern slope, the Airport and the factory where they are making airships and one goes out and another returns daily with Uncle Sam's mail bags; past the beautiful homes and boulevards, out by Manitou village and Mountain, into and through Ute Pass, that gives this county its name of El Paso. Here our former Business Manager of The Baptist Record, Mr. J. J. Lipsey, now expert chauffeur in these mountain passes, guides the machine as it glides up the laughing stream on our left around the beetling crags and graceful curves, passing a string of cars along the way.

Up and Up we climb, till our ears reveal that they have drums in them. Then they pop and we know from this that we have climbed some 3000 feet higher. We are on Pikes Peak and Ocean to Ocean Highway for some fifteen miles, and then we swing to the right and keep climbing. We look back and see The Peak behind us like a great Indian squaw in solemn repose wrapped in a tawny blanket with a skirt of green. She must have been there a long time, for long strands of white hair hang down her back. These the unpoetic tell us are of snow in the ravines on the north side which never disappears. Majestic silence! Strange for a woman, isn't it?

We are getting further away, passing a few villages, a few farm houses, and you wonder what these people do out here. Now you pass a field of beans which the frost has blighted. The potatoes are harvested and the oats are just being cut for hay, for like Bermuda grass in Mississippi, oats never mature seed in that altitude.

We have reached the top of our ridge now and look away to the Great Divide where the snow lies always on the mountains, now as ever visible in the glistening sunlight. O this is a wonderful world. How does anybody fail to worship God in the midst of all this? Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. One can get a better conception of eternity among these everlasting hills. The car stops to cool off and we lift up our souls. Truly, before his throne is the universe like a mirroring sea of glass in which his glory, power, beauty and wisdom are reflected.

We have turned now from the highways of travel. And while the road is good there are few here that disturb its silence. Off into the wooded hills, curving always, we pass to a secluded spot in these mountains where a few spirits hide themselves away for a brief stay in Summer. The car stops, for there is no further road and we are on the edge of a deep funnel, whose rim runs for miles in an elliptical form with a string of lakes at the bottom, and pines, spruces of many kinds cling to the walls of this cone. It is a beauty spot worth climbing many miles to see. The few cabins cling like nests of chimney sweeps to the sides of the rocks, and the soothsing winds sweep forever by. The sparkle of the sun on the waters below, the music of the pines, the green of trees, the golden sunshine, the grey rocks and the blue sky and deeper blue of the lakes, all make a retreat far from the madding crowd.

No, we didn't fish or hunt, though they say that fish abound there, and it looks like the original home of the eagle and the grizzly bear. The stillness was what we sought and delighted to find. People were far away, but God was near. The Lord was in his holy temple and all the earth seemed to be silent before him. Surely something like this was Elijah's experience at Sinai when after the earthquake, storm and fire, he heard the voice of God in the "gentle stillness". But you will remember that the prophet was commissioned for further service and must needs return to the tasks awaiting him back home.

Last Sunday was a fine day with Calvary Church of Jackson. After four weeks of vacation in the northern part of the United States and Canada our pastor, Dr. H. M. King, filled the pulpit. He brought two great messages that thrilled the audiences. The presence of the Holy Spirit was greatly felt. Seven joined the church.

During Dr. King's absence the following brethren filled the pulpit. Dr. W. A. Hewitt of the First Church; Rev. John Slaughter of Richmond, Va.; Rev. R. L. Wallace of Raymond; Rev. Wayne Alliston of the Baptist Hospital; Dr. M. O. Patterson; Dr. R. B. Gunter and Rev. J. P. Williams of Mendenhall. These men of God brought inspiring messages and were greatly appreciated by our people.

Joe Canzoneri.

Thursday, September 20, 1928

THE BAPTIST RECORD

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THE BLESSING IN THE HOME BOARD TRAGEDY
By Jeff D. Ray

For a week after I heard it I wanted to give up my work and get out in a desert where I would never see a Baptist again. But I spent most of the night of September 6th in prayer and it has looked different to me ever since. I can now honestly say that I am thankful the sorrow came. I thought it was a stone God was giving us to eat, but it proved to be bread.

Brethren say it will be a blessing in that it will cause us to safeguard our funds more carefully; but that benefit is negligible compared with the good I see in it.

It will, as Bro. Truett has suggested "take the strut out" of some of us. It will cure us of our swagger and carnal pride. It will wean us away from dependence on the arm of flesh and the wisdom of men and the magnetism of human leadership and the desire to have our own way. It will cure us of our tendency to "glory in men". It will convince us afresh that our hope is in God alone.

Unconsciously to ourselves bitterness and suspicion and a schismatic spirit had crept in among us. This experience will make us brothers again. I saw this gracious result unquestionably demonstrated in a Texas Board Meeting September 7th.

Many of us had almost quit praying except in the form of it. This sorrow has quickened our prayer impulse. Since this thing happened the praying of a million Southern Baptists has been revitalized, and thousands of family altars have been or will be reestablished.

For sometime some of our brethren have been feeling that nothing short of a heart breaking, soul humbling denominational calamity could cure Southern Baptists of their lethargy and worldliness, and petty divisions and spiritual debacle. The calamity has come good and plenty. God grant that all of us may be so "exercised thereby" (Heb. 12:11) that it may produce its legitimate result in our lives. If it will have the effect of making us right once more with God and with our brethren, it will be worth to us infinitely more than the petty million dollars that we have lost.

If any man reading these lines bristles up and says "None of that applies to me", I am sorry for him. Some more than others, but all of us, the very best among us, need this purging process. My prayer and hope, and earnest expectation is that all of us may find in this bitter experience that which will make us better men and women.

Wherefore, let him that thinketh he standeth take heed lest he fall.

THE POINT OF VIEW

In the South the efforts are made to get Democrats to vote for Smith by telling them he can't change the prohibition law. Here is an editorial in The New York Times, pro-Smith, trying to get votes for him because he can change the law, or hinder its enforcement.

What Smith Could Do.

"Pursuing a familiar line of strategy, republicans are saying to those of their party inclining toward Governor Smith's wet position: 'What's the use of voting for him on that ground? Congress is dry, and will stay that way. The president can do nothing; at least, a wet president can't. A dry president, in the confidence of a dry congress can achieve reforms.'

"It is a hollow plea because its two assumptions are unsound. The first is that, even if Governor Smith is elected with the prohibition issue between him and Mr. Hoover drawn as clearly as it is now, congress will not be affected. This disregards the laws both of arithmetic and of politics. Should the democrat win it would be by virtue of a tremendous shift of votes in all parts of the country. To some extent that vote would take on the character of a referendum on the predominant issue. The victory would

Convention Board Department

R. B. Gunter, Corresponding Secretary

Baptist Loyalty To The Test

The recent defalcation of the Treasurer of the Home Mission Board of the Southern Baptist Convention has humiliated Southern Baptists as has nothing else with which they have ever been confronted. But this is going to test the loyalty of our people. Already some are saying that they will never give any more to missions; others that they will never give any more to Home Missions. Some who are saying this have never heretofore given much. Loyalty is not proven in days of sunshine. It is not proven by riding in the band wagon. It is not proven when everything is favorable. But the genuineness of it is determined when the clouds are thick, when the charge is given and when some have fallen in the ranks and others have proven to be traitors. Under such conditions loyalty is tested and the genuineness of it appears.

In the present crisis Southern Baptists have an opportunity to demonstrate to the world the kind of metal they are made of and there are many thousand who are going to prove that they can be trusted. There are those who are going to manifest the spirit of sacrifice. They will show their faith in the things for which we have stood. The world is going to sit up and take notice. If we prove ourselves trustworthy in this crucial hour, there is another and better day.

Some years ago a banking and trust company in one of our leading cities suffered a loss of \$1,000,000.00 because of the dishonesty of one connected with it. The capital stock of the bank was \$1,000,000.00. The stockholders met and determined to increase their capital stock by \$1,000,000.00. The public heard about it. They said if this bank rests upon such foundation we would like to do business with it. The result was that within a few years it absorbed another bank in the same

sweep in many wet congressmen. Even in states which the republicans would carry, such as Pennsylvania, the wet issue would lose them seats in congress. Dry congressmen elected after hard fights would take note of the changing popular sentiment. The size of the president's popular vote would have a decidedly softening effect upon their dry views. The Antisaloon league would lose much of its terrorizing qualities because it would have been beaten in a national show-down and in many districts which hitherto its mandates had controlled. A large percentage of congressmen would hesitate to go against the recommendation of a popularly chosen president. When it is further remembered that many dry congressmen are dry only in their voting, the pleasure which it would give them to get away from Antisaloon league domination becomes a factor.

"The second base of the argument is the assertion that Mr. Hoover really favors modification of the terms of the Volstead Act, and, not being a wet, could more surely influence a dry congress. Nothing in the Palo Alto speech justifies the interpretation. Mr. Hoover spoke warmly of 'abuses' of enforcement, and proposed to investigate them with a view of their elimination. But that left the amendment and the Volstead Act untouched. And Mr. Hoover made it clear that he views as 'nullification by indirection' any attempt to amend the alcoholic content section of the act in such degree as to make legal, for example, light wines and beer.

"Governor Smith recognizes the same 'abuses' of enforcement, but proposes no commission to catalog them. He will stamp them out with the means in his power. But he favors an amend-

eity. If we, as loyal Baptists under this great trial and humiliation, shall emerge in face of this catastrophe with a spirit of heroism and unquestioned loyalty, the message which we have been giving to the world will go forth with redoubled power and influences. And this we are going to do. Those who have been Baptists from principle will line up to a man as did a young banker some days ago who said: "I am ready with mine."

We are now honor bound to come forth with the means which we should have given in recent years. Had we given them at the proper time, this calamity doubtless would not have befallen us. We made the mistake by going in debt, of giving opportunity to the Home Mission Board Treasurer to borrow money on the credit of the denomination. We see our mistake.

Many are asking how the Treasurer could have made away with this large sum of money. The Home Mission Board gave him authority to borrow on the credit of the Board. He wrote men in various states and asked them to see banks and ascertain whether or not he could get a loan for the Home Board. This writer is one whom he wrote. His letter was turned over to one of the local banks. The bank answered by saying "we will make the loan". Immediately the writer went to the bank and said: "I want it thoroughly understood that I am not recommending this loan. I do not approve of it. Were I a banker I would not make the loan." So, this bank did not make the loan. But this is the method by which he borrowed such large sums from 150 banks in various states. He kept the account in his private office separate and apart from the Home Board Office. Hence, these loans did not appear on the Home Board books and when the Home Board books were audited the auditing company could not find any discrepancy.

ment to the eighteenth amendment itself, so that those states which conclude to do so by unpopular referendum shall control the liquor business, as Canada has done. These states may manufacture, import and sell alcoholic beverages for home and not for consumption in any public place.' The return of the saloon is thus prevented, but absolute prohibition of intoxicating liquors is repealed in any states so choosing.

"Here is a clear issue between the candidates. If the dry candidate shall be elected, the Antisaloon league will properly construe his success as its own, and congress will follow its dictation for many more years. If the wet candidate is elected, the whole professional prohibition structure begins to crumble, the Antisaloon league is destroyed as a national force, and politicians, in congress and out, will look to the new leader of the people as their guide and their hope of retaining office."

It was a pleasure to look upon the smiling countenance of Brother J. S. Deaton as he made a hurried visit to the office last Tuesday. He is wedded to his great church in Georgia, but he still places his son in Mississippi College, his own Alma Mater. He was on his way to the opening of the College.

Lon Williams, pastor of Pearce's Creek Baptist Church, was called to serve the third term; however, feeling that he would be of more service in Evangelistic and Sunday School work, he did not accept. Also having built a church at that place he thinks it would be best to go on to some new territory and endeavor to build another church. He will hold a revival at Clyde, Miss., Oct. 7th to 12th.

(Continued from page 3)

that do have to contend with this danger, and the danger is spreading. I know that all great movements have handicaps. The thing to do in such cases, is not to attack the movement, but to seek to remove the handicap."

"I spent two weeks last Winter holding a revival meeting in one of our Baptist Colleges. There were eleven B. Y. P. U. Organizations in that college, and the competition and the giving of rewards and other such machineries raged like a storm and the general percentage never ran below ninety. I asked thereligious duirector what would happen to these organizations if all the machinery with it's enrollments and awards were done away with, and she replied with an appalled look, 'The whole thing would collapse'. And then she said to me, 'I believe that that would be the greatest thing that could happen in our college. I wish they would let me try it, and I believe that the nucleus of the devoted Christian girls now in the college to start with and with the college faculty helping us to stress the importance of the motive in christian activities we could have services—poorly attended, it may be at first, but—of such genuine worship and power that the work would grow and a far richer type of religion be developed in the college than the competitive, rampant, religiosity that is now threatening us. She also said, 'I don't believe it is any worse here than at our Baptist colleges.' I came away with the conviction that one of the most important and difficult positions among Southern Baptists is that of 'Religious Director' in a college. From theseyoung people in these competitive unions are to come our leaders. They are gaining much fine training in these college organizations, but are in danger of getting the wrong idea of religion. Here in one of our State papers it is announced that the State B. Y. P. U. Convention seven banners will be awarded. One of them, for example, being 'for the Junior B. Y. P. U. making the highest average on its standards..'"

What is wrong with such competitions? It is a fine social recreation for our young people. They enjoy it, and I like to see them happy."

"Well, call it recreational activities, rather than under the head of 'religious activities.,'

"If we would train our young people for the SPIRITUAL leadership of our denomination in the next generation we 'must stimulate them by higher rewards than the offer of credits, banners and the like.'

"Do you advocate the whipping out of the present entire system of credits and rewards and the adoption of Paul's great dynamic, 'The Love Of Christ Constraineth Us.,'?

"I am not advocating the wiping out of the system, but I think that, if the love of Christ should become the dominating motive-force in our religious activities, the entire credit and standardization machineries would naturally fall away."

"Another thing; if it is wise to standardize our B. Y. P. U. organizations and our Sunday Schools, why would it not be wise to standardize our churches also? Why not have a six point system for our churches, with a state banner to be awarded at the state convention to the church reaching the highest general percentage? Are we not moving in that direction? Consider the present condition of our churches. We have, I think, a long list of noble churches in the South, but it does look as if just now, our churches as a whole, are suffering sorely from spiritual apathy. Surely all of us must be troubled by the present situation. Is not our great world-wide missionary work on the retreat and has it not been in that condition for two or three years? Have we not permitted cruel losses in our denominational enterprises, and yet, do we seem startlingly indifferent? Our returned missionaries, heartbroken, are languishing around us, but do we really care? Our work on the foreign fields is mutilated and bleeding, and yet, where is our concern? The receipts are still falling.

The foreign mission receipts from May 1st to August 1st, 1928, were \$5,000 less than they were during the corresponding period last year. This means that a similar shrinkage is probably taking place in connection with the entire budget schedule. The situation is calamitous and a heavenly blast is needed to awaken us. Surely it would be horrible if, at this time, we should be patting ourselves on the back with flattering assurances that we are getting along all right. A recent publication reported Southern Baptists as being at the bottom of the list of prominent denominations in the matter of their per capita gifts."

"Carlton, you are certainly sounding a mournful note. Let me ask what you are going to do about all these denominational dangers and disasters? Why didn't you offer a resolution about them at our convention last May?"

"Absurd, Brinkley. Our convention is helpless. I came away from Chattanooga last May with the conviction,—which has been growing in me ever since—that the denominational battle ground is not the convention, but the local church. The convention is but the child of the churches and the expression of their life. The churches can not run at a spiritual level during the year, and then, the leaders, by some device, put on a gloriously inspiring convention. But if, during the year, the churches are set afame with devotion to Christ, then the delegates will carry the sacred fires to the annual gathering. It is in our local churches that the great world-wide missionary conflagration must start.

"Therefore the crushing thought that has rolled in on me is the responsibility of my church and especially of me the pastor. That is now the mountain on my heart."

"Well, what are you going to do about it? Are you going to smash all these credit-giving machineries in your church?"

"No, indeed. I have decided to approach the matter from an entirely different point of view.

"But don't you think the Boards back of these organizations ought to spend some of their energies in trying to vitalize their vast machineries and to kindle in them the Christ motive?"

"They are already trying to do this. But what can they do in a church suffering from spiritual paralysis? It is the business of the local church to provide the dynamic."

"When are you going to begin your new program with your church?"

"At once,—and may God help me in my stupendous undertaking."

THE SUPERIOR SPIRIT OF THE CHRISTIAN COLLEGE

A. F. Crittenden

In the competition which our Christian Coileges have met from state and private schools they have often been at a disadvantage at some points, but they have ever enjoyed a superiority of Christian environment and wholesome religious atmosphere. For years there has been a constant propaganda in favor of the state school as against the denominational school on three points. They have said that the physical equipment of our colleges was inferior, that the work done did not meet the demands of the highest standards and that, the costs were prohibitive. Whatever grounds there may have been for these assertions in other days there is none now. The physical equipment of our three standard Baptist schools in Mississippi is second to none, their curricula meets the demands of the standardizing agencies and they have been accredited as standard and a comparison of expense account with those who attend state schools will prove, as it has so often done, that the best as offered in our denominational schools is not more expensive than that offered elsewhere.

While our denominational schools offer equipment and curricula as good as you will find anywhere, and in most cases better, and offer it at as low an expense, they offer a superior Chris-

tian environment both in faculty and in their student body. While due regard for scholarship and teaching efficiency is always exercised in the selection of the faculty the chief point of interest is the Christian character and proper moral and religious influence of the teacher, and the pupils come for the most part from the very best Christian homes and have a background of wholesome home training and Sunday School and church environment.

No wonder then, that teachers who teach in both public and denominational schools can easily detect the difference of spirit. Dr. Harry Clark said in the Baptist and Reflector some months ago that a teacher reported to him the following experience: "I have taught for several years in public schools and last year I taught in a Baptist school. There is certainly a difference more marked than I could have believed. The pupils are easier to control, the spirit is more co-operative, the work more delightful." Mr. Clark says: "She was not telling me anything new, because for nine years before I became Baptist educational secretary, while I was school inspector for the State University, (Tennessee) I observed the same facts and called them to the attention of my university students. Another public school teacher, after trying denominational school work, said: 'I would rather teach for less money in a religious school than in any other school because there is such a different atmosphere.'

The late William Jennings Bryan said not long before his death: "To the church schools we must look for leadership in the defense of the Bible and all vital doctrines for which the Bible stands."

Now wonder then that Adoniram Judson, the great missionary, after spending more than a third of a century in Burma, said: "If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

Why should Baptists send their children to other schools while these superior advantages are offered in their own colleges? Perhaps, most of them have been deceived by this propaganda and do not know the truth about these matters.

CLASSIFY YOURSELF

On a train coming out of Memphis the other day, a man was polling the votes of the passengers in the Presidential campaign. Until he reached the smoker the vote stood 17 to 1 in favor of Hoover; but after the smoker crowd had been polled it stood 17 for Hoover, and 23 for Smith. Which class passenger are you? We are judged by the company we keep. A candidate is also judged by the class of society that is supporting him. The corrupt politicians, the foreign Catholic element, the liquor sympathizers, both openly and secretly, the negroes in the northern and border States, and even as far south as Florida, etc., are lining up solidly behind Al. Smith. It doesn't seem that a Christian man or woman would have much trouble in choosing their associates. Read and ponder well, before you line up with these enemies of Christianity.

B. H. Lovelace, Clinton, Miss.

MAKING PROGRESS

A Tennessee layman, who contributes regularly and liberally to the Cooperative Program every Sunday, authorizes the announcement that he will make an extra gift of fifty thousand dollars to the Christmas thank offering. Other loyal supporters of the budget have expressed their purpose to make contributions to this fund in sums ranging from five hundred and five thousand dollars. One Tennessee pastor expresses his desire to be numbered in the five hundred dollar class, although it will involve self-denial. Will not other volunteers report, payment to be made on or about December 23?

—J. T. Henderson.

PROHIBITION COLUMN
By T. J. Bailey

The Challenge

The real politic-moral fight is on. It is a fight between prohibition as a governmental policy and the control of the nation by liquor. Before the national conventions very many contended that prohibition would not be an issue in the presidential campaign. As soon as the national political conventions named their banner bearers, the liquor leaders injected the prohibition question into the situation. Governor Smith fired the first gun when he defiantly said in substance to the party that nominated him that he would not stand on the platform of the party. Smith's statement was followed in a few days by his first lieutenant, J. J. Raskob, with the statement that he accepted the chairmanship of the National Democratic Committee because he saw a chance to render some constructive service in destroying the "Damnable affliction of prohibition." Other satellites of Smith are saying substantially the same things. Smith's entire record in municipal and state public activities is in favor of the saloon and its concomitants. His official record can be had by writing the writer.

We here print the substance of the acceptance speeches on prohibition of both of the candidates, that the reader may compare them. Smith said I personally believe that there should be a change and I personally believe in an amendment to the Eighteenth Amendment. And I feel it to be the duty of the chosen leader of the people to point the way which in his opinion leads to the sane, sensible solution of the situation. Hoover said I do not favor the repeal of the Eighteenth Amendment. Modification of enforcement laws which would permit what the Constitution forbids is nullification. This the American people will not countenance. Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively. Which one of these statements gives the greater assurance of real prohibition? If language means anything, there is no difficulty for a real prohibitionist to decide in favor of Hoover. Hoover says he favors the present prohibition laws. Smith says he is opposed to them, and will do his best to get them modified.

Some wet men say they do not believe Hoover. They further say that Smith with all of his declarations of hostility to prohibition, can not hurt it, as the President has very limited powers. This latter statement betrays the grossest ignorance of the President's powers, or brands those who make it as reckless prevaricators. Since I can see no reason for disbelieving these men, I believe what each one says. I believe Hoover will do all he can for prohibition and that Smith will do all he can against it. So there it is. If you want prohibition to prevail, vote for Hoover. If you want it destroyed, vote for Smith. The battle of ballots in November will be to decide for or against it. If you vote for Hoover, you vote for it, and if you vote for Smith, you vote to destroy it. Considering Smith's record both in private and official life, there is not a ray of hope for us in him. He does not attempt to deceive us, but plainly tells us he is going to do his best to upset present prohibition regulations. So if you vote for him, you deliberately vote against prohibition, with your eyes wide open.

The effort of politicians to drag the race question into the situation is only a scare-crow. It is an effort to throw out a smoke barrage to confuse and mislead the people. If there is any danger at all along this line it is almost negligible. And if any trouble comes, those who are stirring up this question will be the main instigators. When people are in conscious danger and filled with fear and doubt, they always begin to muddy the waters and mix up things. I have thought this problem through and through and have reached the deliberate conclusion that I

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

*"Every member of every church contributing every week to every cause, in proportion to his ability"*Questions and Answers Concerning the Budget System in a Local Church
(O. E. Bryan)

Q. What is a church budget?

A. The amount of money that the church proposes to raise for a given number of co-ordinated interests during a definite period of time.

Q. What is a single budget?

A. A single budget is one that includes in a single fund all local current expenses, together with all outside general interests co-operating in the church program, every dollar being divided among all of the co-operating interests according to a given standard of percentage authorized by the church.

Q. What is a double budget?

A. A double budget is one that is composed of the local current expenses of the church and the outside general interests supported by the church, such as missions and benevolences, these two items being kept separate in all of the accounting of the church. The duplex envelope system—envelopes with two pockets, one for local church expenses and the other for missions and benevolences—is used in most churches for the double budget. These envelopes can be procured at a very reasonable cost from the Baptist Sunday School Board, Nashville, Tenn.

Q. Which of these two systems is the more adaptable to the average Baptist church?

A. The double budget, with the duplex envelope system, simplifies the accounting and keeps the money separated according to the wish of the giver.

Q. What is a false budget?

A. A false budget is one that lumps all money for both local and general interests into a single fund, but has no regular standard of dividing the same, paying all local bills first, then sending the outside general interests what is left, if there be anything left.

Q. What is the relation of stewardship to the budget system?

A. The budget gives individual stewardship a method of regular, systematic, and equitable expression. Much stewardship propaganda has been lost for the lack of practical methods of application. The budget in harmony with the Scriptures furnishes a plan by which stewardship sentiment is cashed in through the treasury of the church. The budget is related to stewardship as the well bucket is related to the water.

Q. Are budgets merely matters of arithmetic and bookkeeping, without spiritual values?

A. Budgets strike through the heart of all church work. They go to the root of political, social and religious, as well as economic problems. They have moral and spiritual values that are fundamental. Budgets, when properly handled, locate and distribute responsibility, stimulate efficiency, encourage economy, preserve equity, and insure co-ordination and co-operation. Such budgets help provide for institutions that are dedicated to the building of character and the training of workers for Kingdom service. They furnish the money to pay for the shelter, food and clothes of the missionaries while they preach the spiritual Gospel in all the world. They reflect the spiritual lives of our people in their response to the Great Commission. Instead of

would rather contend with the Negro than to contend with the Negro plus whiskey, gasoline and drunken chauffeurs. This would give us a mess that surely would be formidable. The mixture of these elements would certainly give endless trouble. If anything here stated is questioned, let it be known, and proof will be forthcoming.

being secondary, budgets are of first magnitude in the spread of the Gospel.

Q. What are the items that should be included in a church budget?

A. First, the local current expenses of the church, including the pastor's salary and all other necessary local expenses, and second, the interests that are included in the "Unified Program of Southern Baptists," these items being kept separate according to the plan adopted by the church.

Q. Should a church accept a suggested budget from the district association, the state convention, or the Southern Baptist Convention?

A. The local churches are absolutely free and independent. What they do is purely voluntary. Local churches are divinely authorized institutions for the spread of the Master's Kingdom. They cannot delegate any of their divine authority to outside organizations. They may accept or reject any denominational program. Yet there is a responsibility in Kingdom co-operation that goes to the heart of each church. The amounts that are suggested by the outside organizations are usually proposed by capable brethren situated so as to understand the ability of the churches and the needs of the field. To accept such budgets is in most instances to accept equitable shares in the denominational work.

Q. What are some of the leading ideas of the budget system?

A. First, the co-ordination of all interests wishing to co-operate with or share in the budget. Second, an every-member canvass to secure cash and pledges to finance the budget. Third, regular and systematic giving on the part of the church members to sustain the budget. Fourth, the equitable or honest and fair division of all funds going into the budget. Fifth, the honest and prompt distribution or payment of the budget funds to the co-operating interests through the regular established denominational channels.

Q. Why is a budget advisable for the financing of a local church and the outside missionary, educational, and benevolent interests?

A. On the same ground that a definite and regular salary is necessary for each pastor. The missionaries at home and abroad, the teachers in our schools, the doctors and nurses in our hospitals, all need their salaries as regularly as the pastors. The old ministers and the orphan children need their daily bread, and they are looking to us day by day for their supply. A well-rounded church will take care of the outside interests in the same spirit with which it looks after local affairs.

(To be continued)

The much beloved missionary from Brazil, Mrs. Rosalie Mills Appleby, was an appreciated caller in this office this week. While home on furlough she is with her mother at Vaughans. Her splendid little son, David, in whom the entire Southland is interested, was with her. He is just as fine as we knew he would be.

Up to date we who will not allow ourselves to be carried over to Tammany, or called by the politicians and press who are willing, such names as the following: "Republicans", "Fanatics", "Hypocrites", "Morons", "Traitors", "Cut-throats". Those are very ugly words to apply to high class men and women, as good citizens as the country holds. But so it is; and so far as I am concerned, the self same press and politicians may have a monopoly of such billingsgate. I shall call no man "names" because he does not vote as I vote. It is free America we live in—not an autocratic country.—E. J. Forrester, in Christian Index.

Mississippi Woman's Missionary Union

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District Conferences

Beginning with District One in Jackson on September 3rd, we have held daily Conferences in each of the six districts.

The Vice-President was present in each District except the Fourth, Mrs. H. F. Broach being in Europe at this time.

A call had been made specially for each associational superintendent and each young people's Leader. Other sisters interested were welcome; and indeed the interest displayed by many in each district was a joy to the state officers.

The discussions were most practical, and were given largely to the Ruby Anniversary aims. Stock was taken in each association, as to the number of new organizations; and prospective organizations were discussed. Pledges were made by, not only officers, but other sisters who were willing to go out and help adjoining churches to effect the work.

We all realized that we faced a serious problem in securing our 40% increase in organizations. But there was not in any Conference a discordant or discouraging note; everybody seemed willing to work over against her own dwelling, in her own association, and some agreed to touch hands with adjoining associations.

The Book of Remembrance was presented at each Conference, and much enthusiasm was aroused. We believe that a majority of our associations, many churches, and a number of memorial gifts will be entered in this book. Beloved, it will be a great joy to your daughter and granddaughter to look into this book forty years from now and find your name. Will it be written there, telling of some love gift for the Master?

It was generally conceded that Mississippi will reach her quota of the 40,000 new members. Women's societies as well as Auxiliaries have increased their membership in a large way.

We are very hopeful that our prorata share of the \$4,000,000.00 will also be attained. Gifts through our churches to the Co-operative Program will greatly help. Then special love gifts through the several weeks of prayer, and gifts to the Orphanage will swell the sum, until in many churches pure perfect rubies will be counted.

The Conferences were held in the following churches, the first being in the office of the W. M. U.: Hattiesburg, Brookhaven, Louisville, Tupelo, and Grenada.

Your Secretary and Young People's Leader are very greatful for the many kindnesses shown them during this itinerary.

New organizations are encouraging the souls of your state officers. In August 45 W. M. S. were registered. Ten Young People's Organizations were reported during that month; but 25 Young People's Organizations were also reported the first ten days of this present month. Let us take courage and continue to ENLARGE.

Lauderdale County W. M. U.

Meridian, Miss., Sept. 10, 1928.

Dear Miss Lackey:

I want to report the Lauderdale County W. M. U. Association which was held Sept. 5th at Highland Church in Meridian. More than 200 were present. Features of the meeting were the addresses given by Mrs. Ida M. Stalworth, of Cuba,

Ala., former state secretary of the Alabama W. M. U., the presentation of the Ruby Anniversary Program by the Fifteenth Avenue Y. W. A. and the literature demonstration given by Mrs. Morris Ethridge.

During Mrs. Stalworth's address she held the interest and attention of her hearers as she brought to them the needs of the Baptist Women of today declaring that the hearts of women should be stirred with passion for lost souls. Also stated one of the reasons why women fail in their work is because the state of lethargy in which they have fallen and which she spoke of as a great curse. She declared that the Christian who is the busiest is the happiest and the failure to realize the responsibilities and duties must be accounted for.

The following officers were elected for the coming year: Superintendent, Mrs. Ernest Brookshire, 1214 16th Avenue, Meridian. All the old officers are being retained with the exception of Young People's Leader, Mrs. Robt. Davis, 903 31st Avenue, being chosen for the place.

Sincerely,—Mrs. R. M. Martin.

An Interesting Letter From Miss Leachman
 Groves Creek Assembly,
 Arizona, Aug. 9, 1928.

My Dear Friend:

I want you to know that I am back on my job and am truly happy to be back, however, I had a wonderful time and my schedule made over a year ago was carried out on time and to the letter. I jumped into a hard task here as my first work. We are right out in the open, 6,000 feet above sea level, yet with all we are panting for breath by seven A. M. but the nights are cold. Our tent is six by ten—two cots in it and suit cases.

Our wardrobe is a small pine tree just outside. All I possess except what I have on is now dangling from the tree. Our bath tub is a tin pan holding one quart. We carry the water about a quarter of a mile. Our food is kidney beans, Irish potatoes, light bread, black coffee, but that amounts to little to us. God is here and we are having a fine time. These precious people are starving for food. One woman cried hard this morning when she had to go back to the bottom where she lives on the ranch, miles away from everybody. She said, "How I thank God that you came—my heart is starving, it will be a whole year before I hear anything more."

I have a fine class, I am begging the Lord to keep me well in spite of the heat and food. I have four weeks of it—pray for me.

Lovingly—Emma Leachman.

In September

Today many young mothers are kissing tiny boys and girls good-bye, sending them off for their first day in school. She ponders many things in her heart and her eyes are filled with tears, and makes an attempt to sing as she goes about her duties, but somehow, the little song sticks tight in her throat. But she thanks God for her child's development and for the opportunities before him, and goes on, smiling.

Then we see the older mother. She is saying good-bye to her boy, her big boy, who is going out into the world for the first time, his first

year at college. Her heart is full of tears, prayers—and joy, too. Tears, because it means home only on visits from now on through the years. She yearns to keep him a little longer, to protect and shield him from some of the hard things in life, and to smooth somewhat the rough places. But he must fight his own battles, and be a man, stronger for the struggle. But, oh! it has been such a little, little while since she held his tiny body in her arms, and kissed his little hands and feet and now—now, he must walk life's pathway without mother. His packing is finished and the stillness of the night has settled over all. With a struggle at her heart, that only a mother can know, she slips noiselessly into his bedroom and kneeling beside his sleeping form, she opens her heart to one who never fails to comfort.

"Go thou with him, dear Lord, since now no more I may beside him walk the road of life,

Keep thou his heart courageous as of yore,
 Through sun and storm, be smooth the way or
 rough,

With joy or grief his cup to overflow,

If Thou art with him, it is enough;

He will be safe with Thee, dear Lord, I know.

Once were his little hands clasped fast in mine,
 Once did he look for me to show the way,

Dear little footprints in the sands of time,

Now he is gone—I have my yesterday,

A tiny while, a precious bit to keep,

A rosary of memory to wear,

An altar where my soul may hide and weep,
 A trysting place to meet Thee, Lord, in prayer."

—Richmond Christian Advocate.

WHAT KIND DO YOU CHOOSE?

"About ten years from now you'll meet a man with whom you'll have to live all the rest of your life," said a thoughtful teacher to his class of boys. "He will wear your clothes, eat your food, and answer to your name. What kind of fellow will he be? That all depends on you. Whether you want to or not, each one of you is deciding every day the kind of man he is going to live with a few years hence."

Furthermore, it is an arresting fact that if the fellow you are going to live with does not turn out to be the kind of man you like, you are going to have a hard job getting away from him. If you do not like your neighborhood, you can move. If you do not like the man across the street, you can let him alone. But if you find that you do not like yourself, what are you going to do about it? Right now is the time to decide whether you will live with a man who is pure or impure, truthful or dishonest, religious or irreligious, a man who is ashamed of himself or a man who holds his head high.—Presbyterian Standard.

In the absence of the Editor several anonymous communications have come to this office. This scribe long ago learned that he who fails to sign his name to his communication is ashamed either of his name or of the company he keeps.

Clarksdale Church has secured Dr. W. M. Bostick as pastor. He will begin work with the saints at this place at once. Mississippi is happy to welcome him back to his native state as pastor.

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East Mississippi Department

By R. L. Breland

Yalobusha W. M. U. Rally

The annual W. M. U. Rally of the Yalobusha County Baptist Association met with Water Valley Baptist Church Sept. 7, 1928; was called to order by Mrs. J. R. Markett, Associational Superintendent; scripture reading by Mrs. J. M. Metts, prayer by Miss Kethly. The following societies were represented: Coffeeville, Elam, New Hope, Oakland, Scobey, Water Valley and Wayside. The following committees reported: Publications, by Mrs. J. W. Brown, Leader; Missions, by Mrs. J. T. Westbrook, Leader; Stewardship, by Mrs. J. W. Lippincott, Leader.

Welcome address by Mrs. Holden; Response by Mrs. L. G. Wallace. These were followed by a song, "Can the Lord Depend on You", by Water Valley W. M. U. Quartet, composed of Mrs. Johnson, Miss Johnson, Mrs. Hunter and Mrs. Metts. "Power of Organization" was ably discussed by Miss Elizabeth Kethly, a returned missionary. Benediction by Pastor J. M. Metts.

The ladies of Water Valley had provided a splendid lunch in the basement of the church where all present were abundantly served with all things needful for the fleshly appetite. In the afternoon Mrs. McVey led the devotional, had a discussion on Stewardship by Mrs. Lippincott, reading by Miss Laura McPherson, duet "Our Ruby Song" by Misses Catherine Dollihite and Edith Williams, readings by eight ladies from Coffeeville W. M. S. "Why Join the W. M. S.", duet by Misses Hazel and Kathryn Breland "Lord, Speak To Me".

Resolutions of thanks were adopted relative to the work in the future and for the hospitality of the good ladies of Water Valley. It was voted to meet with the Scobey Society first week in September next year. The following officers were elected: Superintendent, Mrs. J. R. Markett; Secretary, Mrs. O. H. Cohea; Mission Study Leader, Mrs. J. (Continued on page 16)

The Orphanage Signal

Conversation With Dad

"Hello Daddy. Where are you going?"

"I am going to the Nursery to start the boys to painting."

"Are you going to paint the Nursery first?"

"Yes, just the inside."

"Well Daddy, if you think we are going to move what are you painting for?"

"Well, Son, we don't know yet whether we will move or not, and if we do it will be eighteen months or more before we can get away."

"I just hope we won't have to move."

"I hope so too. And yet, my boy, we will have to go where you can go to school and get an education like other boys, and it looks like we are going to have to move in order to get it."

(Two days later.) "Well, boys, the painting is looking fine, and the building looks like a new building inside. I am proud that we can do all of our work with you boys."

(A Nursery girl approaches.) "Daddy, don't you think our building looks good?"

"Sure, it is fine."

"Well, Daddy, we are going to see how nice we can keep it. Look how nice we fixed all the beds. Now we want some new shades for every room in the Nursery."

"All right, Daddy will get you some shades right away."

(A little girl from Carter Hall approaches.) "Say, Daddy, when are you going to paint our building? Our old walls and floors are so black and with all of that plaster off the ceiling we just can't make it look nice."

"Daddy is going to do some work over there, but he is not going to do much until after the Convention meets and it is decided if we are going to stay here."

"Well, what about some heat? Are we going to have heat this winter?"

"Oh, yes, the equipment is already ordered for that, so you won't have to be cold this winter."

(A boy steps forward.) "What about us boys? Are we gonna have some too? Looks like everybody forgets us boys."

"Why, son?"

"Well, they furnished the girls and never furnish us boys anything."

"Well, son, Daddy is going to try to get some of the Men's Classes over the state to select some of the boys to clothe and take care of too."

"That will be fine, send them my name."

"No, send them mine."

"No, mine will be the one he will send."

"Well, boys, I know every one of you want your names to go, but I will tell you whose name will go first. The one who is best and the one that studies the hardest."

"Well, I am going to be good then so that my name will go first."

"All right, boys, it is time to go to the barn."

"Have you been to the barn since

it rained, Daddy?"

"No, why?"

"Well, we sure do need a milk house, everything is so muddy."

"Well, son, Daddy will build a milk house when we find out what we are going to do. You see, boys, we are all tied up. Daddy doesn't want to waste any money, it is too hard to get; and if we should spend a lot of money here and then move we wouldn't get a penny more for the place."

"But, didn't you get lots of money to fix things with?"

"Sure, we got about thirty-three thousand dollars, but I don't expect to spend much of that here if we move. Just enough to make things comfortable and then we will have something to build a dormitory with at a new place."

(Three other girls approach.) "Daddy, may we walk down the street a piece?"

"Not unless three of you are going, and you mustn't go more than five blocks and not stop anywhere on the way."

"But, Daddy, why is it we can't go out like other girls?"

"Well, girls, it is like this: Daddy can't just take a chance, because if something was to happen, and some girl was to violate the rules other people would talk about you and the Home lots quicker than they would other people, and it is not because Daddy is afraid of you, but because we have to be careful. You know Daddy never lets one of you go walking after sundown, because it isn't safe. You are all mighty sweet girls and Daddy wants to keep you that way."

"And, Daddy, we want to ask you another question. Why is it we can't ever go to town or anywhere without a Matron?"

"Well, it is like this, girls; if anything should happen to you while the Matron was there, people wouldn't have anything to say, but if she wasn't there, there would be lots said."

(A girl from the Dining Hall approaches.) "Listen, Daddy, you know we haven't got enough spoons for the children to eat with, and just haven't any forks."

"All right, dear; Daddy will see what he can do about it. I hope someone will send us some spoons soon. In fact, someone said they would, but I haven't heard from them. You know, girls, that is like everything else, we have been so short of money that we just couldn't buy. Now, we have borrowed a little money and of course we will have to be just as close, because we will have to pay that back. I am hoping, however, that the Thanksgiving offering will bring in enough to take care of all of this."

(Continued next week)

Warning

Don't forget to organize your Association with a Chairman and a member from each church for the Thanksgiving offering, for both supplies and money.

Our Needs

Shoes for all ages, size one to six for the girls and one to eight and one-half for the boys. Send something we can use.

Dresses for the little girls from 4 to 10 years of age. Suits for little boys from two to eight years. Food supplies are always in demand.

—B. E. Massey, Supt.,
Mississippi Baptist Orphanage.

Old Lady: "What is that awful odor?"

Farmhand: "Fertilizer."

Old Lady: "For the land's sake!"

Farmhand: "Yes'm."



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THE PROTECTION OF THE ENEMY

Jennie N. Standifer

Marjory Denton was searching for buttons in her Aunt Elizabeth's old-fashioned work box when she discovered a faded, strawberry-shaped emery bag, enclosed in a yellowed envelope, with a worn scrap of writing paper.

"Why are you keeping these antiques, Aunt Elizabeth?" she asked.

"They are reminders of an experience of the Civil War, my dear, and I value them highly."

"Whatever could have happened that was interesting that was connected with an emery bag and this faded old piece of paper? Tell me about it."

"Very well. At the outbreak of the War I was a young matron of twenty. My husband had enlisted as a Confederate soldier and as I could not remain alone on our plantation, I went to live with my brother's wife, who had two small children and lived near Jackson, our state capital. Her home was in the pathway of the two contending armies.

"My brother left with a company of cavalrymen soon after my arrival at his home, and we had only the negroes as protectors. The house was a quaint old Colonial mansion, which was greatly valued because it was our ancestral home, and because of many historic associations connected with it. Our ancestor built the house while he was territorial governor. It was the first brick residence erected in Mississippi. The bricks had been made by Indians, and the timber for the foundations hewed by negro slaves. The nails had been made by the plantation blacksmith.

"Lafayette had been entertained in 'The Governor's Mansion', as it was called, upon his visit to the State capital in 1825.

"In May, 1863, when General Grant's army was on the way to Vicksburg to aid in the siege against that city, the soldiers camped near my brother's house. They burned many business houses of the nearby village, and also many private residences. We lived in daily fear of being left homeless.

"One morning I was sitting in the library sewing, when a company of Federal soldiers came galloping down the road. They dismounted at the gate, and came swarming into the house. They began their customary search for fire-arms, without asking questions. A big, determined looking man attempted to open the door of the closet under the front hall stairway. Finding it locked he demanded the key. I was standing near, and told him politely that I did not have the key and I did not know where it was. This was true, but I did not think it necessary to tell him what was in the closet. The man vowed he would burn the house if the key was not produced at once. I repeated my assertion that I did not have it, and he called me abusive names. I was indignant, and without thinking of the consequences I

threw that emery bag, which I held in my hand, with all my might, and struck him on the nose. His face flushed with rage. He started forward, raising his booted foot to give me a kick. I sprang aside, and his foot struck the door of the closet with such force as to leave an impression of the boot heel on the hard wood.

"Boys, set fire to this house!" the angry man commanded.

"A Federal officer had entered the hall, and saw the man raise his foot to kick a woman.

"Leave this house instantly!" the officer commanded.

"The soldiers obeyed promptly, recognizing the high rank of the officer. He followed the man into the yard and gave an order. All the soldiers with the exception of four, left the premises. The officer returned to the hall and asked politely:

"Are you injured, Madam?"

"No," I replied, "I am only very angry."

"I am ashamed of such conduct on the part of a soldier," he answered. "I deeply regret the man's insolence and attempt at violence. If there is anything I can do for you, command me."

"That man threatened to burn the house," I said.

"I have stationed guards around the house, and will keep them here until our regiment marches to Vicksburg."

"And then the roof will be burned over our heads—because I resented that man's abusive language."

"Come to headquarters this afternoon, and I will request General Grant to give you protection papers, Madam."

"I thanked him and told him I would come without fail. That afternoon my sister-in-law went with me to the house occupied by General Grant, and his staff. The officer who had told me to come, was there and introduced us to the General. He presented our case as one deserving immediate consideration. When we returned home we carried the paper you hold in your hand, signed by General Grant. It was to be shown to any Union soldier who came upon the premises. It proved to be all the protection we needed during the war."

"A few weeks later General Johnston had the ammunition and fire-arms stored in that closet removed to his camp. Did I know they were hidden there when I struck that Yankee soldier? Certainly I did. They had been placed there to be sent to Vicksburg, but Johnston failed to collect an army in time to relieve the doomed city. But that paper from General Grant protected us until the Union forces left the state."

"The Governor's Mansion" has been burned in recent years, but these relics will ever bring to mind the remembrance of how two helpless women and little children were protected by the enemy through a time of peril and danger, by one of the bravest and truest gentlemen who wore the Blue."

A VOICE FROM ALABAMA

A great many of the Southern papers are trying to hold the South in the Smith column by hollering "nigger". They say Hoover did away with Segregation in Washington to pander to the Negro vote in Ohio, etc. Was that the reason Wilson appointed Powell (a Negro) judge of the District of Columbia courts? Did he have the same motive when he took Dr. Moton (President of Tuskegee University) with him to the Peace Conference at the close of the war? Was he catering to the Negro vote when he appointed Lincoln Johnson (a Negro from Georgia) to be Assistant Secretary of War under Newton D. Baker? What were Cleveland's motives when he appointed a Negro as register of the treasury?

Didn't a lot of the Mississippi papers criticise Vardaman and say we had no Negro problem? Why have they "about faced"? Is that consistency?

Coolidge, Taft and Roosevelt didn't force the Negro down our throats! Why should Hoover? Smith has appointed numbers of Negroes to office. The highest paid Negro official today is a product of Tammany Hall. He works seventy-five white men and has a white woman for his secretary. Has Jackson's dailies printed that? Why not give both sides as we go along?

The Negroes of Florida, South Carolina and Arkansas are lining up for Al. Colorado Negroes wired their congratulations when he was nominated.

I have seen Negroes hauled to the polls by white Democrats in Raleigh, N. C., and voted. Yet, the Democrats never sin.

Since his nomination, Al. stated in a speech that: "Tammany Hall makes no distinction of race or color, but welcomes all men".

In N. Y. Times, Nov. 20, 1923, Smith "Tells Harlem mass meeting he wishes exodus from the South a success".

New York Times says: "Chairman Raskob has gone after the Negro vote in a most business like manner".

Claude J. Bowers made the keynote speech at Houston. He is editorial writer for the New York World. He came out in an editorial stating that he and Smith both favored political and social equality between the races.

John W. Davis in his acceptance speech four years ago stated that he was in favor of equal rights, etc., for all colors. I remember it very well.

Have our Southern papers become craven cowards? What is the object of a newspaper if it is not to tell the whole truth?

But a subsidized press is like a jelly fish. It has no nerve. It assumes any shape or form that its master dictates.

Politics make funny bed-fellows. Like the Chameleon, Pat Harrison can change his color at will. When he ran against Lewis, Lewis wouldn't do because he was a Catholic. Now, the Catholics are great with Pat. When he ran against

Vardaman, Vardaman wouldn't do. Vardaman with Joe Robinson had deserted Wilson. Now, Robinson is a bully fellow. Pat, the good Democrats of Mississippi are not going to forget you. He delivered the delegation at Houston when he knew it didn't represent the wishes of his own people, or of the South. But a cabinet appointment looked good. Maybe he can get a piece of crust at the back door.

Just let it be known from Yellow Rabbit to Vinegar Bend that Alabama is in the Hoover column.

Sincerely,

Ed. Everett.

THE CANTON MEETING

Sept. the 9th, we closed one of the greatest meetings it has ever been my privilege to work in. It was truly a Baptist meeting, but I am sure its influence was and will be felt in every home in our little city.

Dr. W. W. Hamilton, of New Orleans, was the preacher, and no church ever had a sweeter-spirited soul in a meeting than he. His preaching and teaching, and he did both, were clear and forceful. He loves the Bible as well as any man I ever met. He is a preacher of the old time gospel, and as true as steel to the truths of the Book.

Mr. H. W. Jeneson, of New Orleans, led the music. He has a marvelous voice, and is a good leader of church music.

We had 49 accessions, 27 of whom were on a profession of faith.

The church is in better condition than it has been since I came here. The spirit of love and unity seem to prevail, and we push on.

—J. J. Mayfield, Pastor.

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DR. TICHENOR'S ANTISEPTIC

Thursday, September 20, 1928

THE BAPTIST RECORD

11

The Children's Circle

Mrs. P. I. Lipsey

Colorado Springs, Col.
My dear Children:—

Coming thro' Kansas and Colorado last week, looking out of the car window, I found a little subject for a short sermon for you. We noticed at short distances apart, stretches of heavy plank fencing, six or seven planks in height. They did not seem to enclose anything especially, but we knew what they were for, because we had been this way before. They were snow barriers, to keep the snows that will soon begin to come, from piling up on the railroad track, and stopping the train. It was warm that day, and no one was thinking of snow, but there those fences were, ready to hold back the snow, when it should come. Now, this made me think, my children, of you and me, of how much we need something strong in our lives to hold off the influence of the temptation to do wrong when it comes. If we have the fence of Good Habits built up along our way, we will not yield to do wrong so easily. The habits of telling the truth, of reading the Bible daily, of going to Sunday School and church, will help us to do right, and to keep from doing wrong. You can think of other good habits, and I wish you would. Build them up and keep them unbroken around your lives.

Dr. Lipsey and I went out for an early mountain walk yesterday morning, and we saw two big rabbits, three squirrels, two grey and one black, and several little bright-eyed chipmunks.

My, I almost forgot. Don't forget the contributions for Miss Gladys.

With love,

Your friend,
Mrs. Lipsey.

Grenada, Miss., Aug. 6, 1928.
Dear Mrs. Lipsey:

I am a little girl 11 years old. Have light hair and blue eyes. I have one sister and one brother. Their names are Mary Earl and Charles. I go to school at Mt. Nebo. I am in the 4th grade. I go to S. S. nearly every Sunday. My S. S. teacher is Miss Willie Trusty. I am in the junior class. Must go. Your new member,

Ella Clark.

You must come again, Ella. I hope you get on well at school. Get Mary and Charles to write next time.

Magnolia, Miss., Aug. 9, 1928.
My dear Mrs. Lipsey:

Enclosed find \$1.00 for the Orphanage fund. I am a little girl 8 years old, and I enjoy reading all the letters on the children's page. Please let me join your Circle.

Sincerely,

Elinor Leggett.

Thank you, Elinor. We are glad to have you, and want you to help us now with Miss Gladys' money.

Columbus, Miss., Aug. 1, 1928.
Dear Mrs. Lipsey:

I have been staying with my Grandmother three weeks. Am having a good time eating peaches and watermelons. My Grandmother has been taking The Baptist Record for 25 years, says she could not keep house without it. I enjoy reading The Children's Circle so much. I thought I would write a letter, too. I am 11 years old and go to S. S. and B. Y. P. U. every Sunday and go to preaching twice a month. Our pastor is Bro. J. F. Lansing. I have three sisters and one brother and two little cousins. I am sending 50c for the B. B. I. girl. Lots and lots of love to you all.

Olga Marjorie Halbert.

I have visited in Columbus often, Olga. It is a beautiful town. My

father was pastor there for years. I am certainly glad to get the money: thank you kindly.

Florence, R. 1, July 30, 1928.
Dear Mrs. Lipsey:

I promised to write again. We sure have been having a lot of rain this week. My Daddy has been attending a singing school at Clear Branch. Mr. Seasey taught the school. Our revival meeting will begin the first Sunday in August. Bro. W. L. Grafton is pastor and will do the preaching. Vacation will soon be over and my brothers will be glad when school opens. I want to go, but my Mamma said I was too little. I am just 3 years old, but I think that I am a big girl, for I help Mamma feed the chickens and turn the calves out. Will have to hurry and mail my letter. Will soon be time for the mail. I am sending 10c for the B. B. I. girl. Your little friend,

Verna Mae Byrd.

I wonder if one of your brothers is my friend Dorsey, Verna Mae? Give him my love, and tell him I hope he is going to make fine grades in school this year. I'm glad to get the money for the B. B. I. girl.

Durant, Miss., June 12, 1928.
Dear Mrs. Lipsey:

I have been reading the children's page and enjoy it very much. I am 12 years old and will be in the eighth grade next year. I am spending a few days with my aunt in McAdams. I want to surprise my Mother with this letter. I am sending 25c for the Orphanage. I hope we get the \$100 for the Orphanage. Hoping to see this in print, I am,

Doritte Sudduth.

We are obliged for the help for the Orphanage, Doritte. Now you must try to help us some for the B. B. I. girl, who starts to school in New Orleans next month.

Carmichael, Miss., July 9, 1928.
Dear Mrs. Lipsey:

I am a little boy 7 years old on April 13th. Have I a twin? I go to school and was promoted to the second grade. I go to S. S. when I can. I love to hear the children's letters read in The Baptist Record. I have two little goats that I play with, and I have a little baby brother two weeks old. His name is Jack Mason Carmichael. Am sending 10c for Orphanage. Hope it will do some good and I hope I will see my letter written in The Baptist Record. I want to surprise my Daddy. Find enclosed 10c.

Yours, with best wishes,

Oscar Carmichael.

Oscar, I wish you could keep those little goats from growing up, don't you? But by the time they do, you'll be playing with little Jack, and won't need them. Thank you for the money.

Florence, Miss., Aug. 12, 1928.
Dear Mrs. Lipsey:

Here I come to you with my letter. Seems like most everybody has written you but me. My Daddy takes The Baptist Record and I enjoy reading the children's letters so much. I thought I would send you one letter to surprise my Daddy, and the next time I write you I will ask Dad for some money for the B. B. I. girl. I have four brothers. Their names are Arthur, Edward, Buford and Earl Morgan. I am the only girl in our family, and the only pet my Daddy has. He is so sweet. Please put this in print so I can surprise him, and I know he will give me some money when he sees I am so interested. Love to you.

Valeria Mae Morgan.

P.S.: Hope to see this letter in print in next week's Record, because there

are not many letters from Florence I see. So my next letter will have money in it for the B. B. I. girl.

Well, Valeria Mae, here's your letter, and we will be glad if you can send something for the B. B. I. girl, but you must remember that you don't have to send money to get your letter in. Just a little time, is all I ask.

Grenada, Miss., Aug. 16, 1928.
Dear Mrs. Lipsey:

I am a little girl 9 years old and will be in the fifth grade this year. I read The Children's Circle every Thursday. I am sending 50c for the B. B. I. girl. I have a little sister 6 years old who is sending 10c. Her name is Kathryn. Love,

Mary Coleman.

Does little Kathryn go to school too, Mary dear? We thank you for the money.

Union, Miss., Aug. 9, 1928.
Dear Mrs. Lipsey:

Enclosed find check for \$5.00 from Sunbeams of Union Baptist Church. I may state that \$2.50 is for the orphans and \$2.50 for the B. B. I. girl. I am sorry to be late.

Thanking you, I am, Sincerely,
Mrs. J. H. Shelton, Leader.

We all thank you, Mrs. Shelton and Sunbeams, for this good contribution. It is not too late.

Coffeeville, Miss., Aug. 14, 1928.
Dear Mrs. Lipsey:

I like The Baptist Record. There are so many nice letters and a lot of them also. I am a little girl nine years old. My birthday was July 25th. I have two more sisters, 12 and 4 years of age. My Grandmother died July 20th. I go to S. S. and Church, and also B. Y. P. U. I am sending the B. B. I. girl 5c. With Love,

Lillie Mae Schmitz.

And now there is one more nice one, Lillie Mae. I'm sorry about dear Grandmother. You will miss her badly. Thank you, and write again.

Coldwater, Miss., June 21, 1928.
Dear Mrs. Lipsey:

I am a little girl 8 years old. I have a little brother 3 years old. I am sending 10c for the orphans. My Grandma gave it to me for drying dishes. I go to S. S. when I can. I think the children's page is just grand. I live in Clarksdale, but am visiting my Grandmother and Uncle Frank. Lots of love to you and the orphans.

Louise Wheeler.

Thank you, Louise. When you can, you must work a little harder, drying dishes or picking up chips, or whatever Grandmother or Mother has for you to do, and send us something for Miss Gladys.

Derma, Miss., Aug. 10, 1928.
Dear Mrs. Lipsey:

I am a little girl nearly nine years old. I have black hair and brown eyes. I have 1 brother 21 years old. He is in college. I sure will be glad when he comes home. I am sending 50c for the B. B. I. girl. Guess I had better close for this time. If I see my letter in print, I will write again. With much love,

Mary Evelyn Shelton.

And you must write, soon. I suppose Brother is nearly ready to go away to college again now. Thank you so much for the 50 cents, Mary Evelyn.

Gholson, Miss., July 8, 1928.
Dear Mrs. Lipsey:

I am a little girl 3 years old, and my birthday is in April. I am not very large, but I enjoy helping Mamma with the canning and learning to cook and sew. I hope everybody enjoyed the "Fourth". We had a nice dinner and good time at Grandfather Sciple's. Several people came on a picnic to our mill from Macon. We have a pretty pond for fishing, swimming and boat-riding. Mrs. Lipsey, come to

see us and go fishin'. Papa and Mamma are members of the Baptist Church at Kellis' Store. Bro. Fulton is our pastor and we enjoy hearing him and Bro. Shelton of Shuqualak, who is pastor of the new church at Gholson. We enjoy the talks, news, music and preaching over our radio. I am very sorry for the little orphans, so I am sending a dollar and want to be an Honor Member. Lots of love to Mrs. Lipsey and all. Your little friend,

Leslie Waldine Sciple.

Could Dr. Lipsey come, too? It certainly sounds like a good time. You are nearly the same age, Leslie as my little Julia Frances, a little younger.

July 7th, Dundee, Miss.

Dear Mrs. Lipsey:
I wish to join The Children's Circle. I am a blonde and am 9 years old. I want you to put my letter in The Baptist Record and my name in big print. I have been reading The Baptist Record every time we get it. I wish to see my name in The Baptist Record very soon. Yours very friendly,

Christine Boyd.

I haven't any big print, Christine, but here is your name. Next time, if you want to see it twice, once on the page and once among the contributions, send a nice little contribution for Miss Gladys.

Carpenter, Miss., June 24, 1928.

My dear Mrs. Lipsey:
I am a little girl 10 years old. My grandmother lives with us, and she takes The Baptist Record. I enjoy reading your letters. I am sending 15c for the B. B. I. girl and 15c for the little orphans. I have a sweet Daddy and Mother and brother. Hope this money will come in useful. Love from, Your friend,

Fay Reynolds.

There is no doubt that it will come in useful, Fay. Thank you for it. Be good to your dear family.

Camden, Miss., June 26, 1928.

Dear Mrs. Lipsey:
We are 3 little boys. We do feel so sorry for the orphans, but glad they have a good home. We live on the farm, have pigs, chickens, cows and lots of things. We like outdoor life. We are sending 30c for the little orphans. With love for you and the orphans, Your little friends,

Barnette and Orlando Matlock and Laddie Hamilton.

A farm is a great place for boys, and outdoor life is the very thing you need. Have you a good school nearby? Thank you so much, boys.

Durant, Miss., 6-26-28.

Dear Mrs. Lipsey:
I am sending you \$1.00 for the orphans. I know three girls in the Orphanage. Our Junior Mothers of the Baptist Church are furnishing one room for some girls. Please count this money among the other sent to the orphans by The Children's Circle. Your friend,

Annie Watson.

We have counted it in, Annie, and it has been sent to the Orphanage. Thank you so much.

Winona, Miss., June 25, 1928.

Dear Mrs. Lipsey:
I am a little girl 11 years old, and will be in the sixth grade this Fall. I want to join The Children's Circle. I am enclosing 25c for the little orphans. I would like to have one of those sweet wee babies for a little sister, for I have no little sisters or brothers. I am the only child my parents have, and we could offer one a splendid home. I would gladly divide everything I have for one. Please print my letter in The Baptist Record, and tell me how I can get a little sister at the Orphans' Home. I earned the money I am sending, and am going to send 25c each month for the orphans.

A new girl, Robbie Carpenter.

We will be mighty glad to get it, Robbie. Mother and Dddy can talk with Bro. Massey about the little sister, but I shouldn't wonder if they are satisfied with you.

Thursday, September 20, 1928

Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 23, 1928

The Christian Basis of Total Abstinence (Temperance Lesson)
 I Corinthians 8:1-13
 (From Points for Emphasis by H. C. Moore)

Golden Text—Let no man seek his own, but each his neighbor's good. I Cor. 10:24.

1. Agitation arose in the church of pagan Corinth in regard to using the unconsumed remnants of the animals slaughtered in idolatrous sacrifices. These remnants belonging partly to the offerers and partly to the parties were often sold in the markets and used in public and private feasts. So if one attended the social gatherings or patronized the markets of Corinth, not unlikely he would partake of some of these meats. The question arose in church, "Is this right?" Some said it was perfectly proper since an idol was nothing. Others declared it to be countenancing and upholding idolatry. When the question was laid before Paul he replied not by simply commanding as the Jerusalem council did (Acts 15:29), but by cogent and conclusive argument.

2. Ability to eat the sacrificial meats without harm was possible to him who knew fully what he was doing. However, a mere knowledge of facts could not settle the question in all its bearings. So Paul makes a triple contrast with this incomplete and unsanctified knowledge; first with love, for knowledge inflates as a bubble, while love builds up as a temple; next with perfect wisdom, for the conceited man knows nothing yet as he ought to know; and lastly with loving omniscience, for the devout heart is known of God fully, approvingly, and in great mercy. There are two features of that knowledge which enabled the Corinthian Christian to partake of sacrifices without harm to himself: first, since the idol is an emblem of nothingness it could be argued that meats are not affected by being offered; and again in the ardent belief in the one and only God the question of food was considered irrelevant and unimportant. Certainly belief in the one God as contrasted with the numerous non-existent deities of pagans, is a central truth solving a thousand problems and slaying unnumbered heresies. Who is the one God? "The Father"—dearest name for God—the originating source of all creation and the one goal for the believer. Who is the one Lord? Jesus Christ the efficient agent in all creation and the Redeemer of the saved. Such knowledge imparted a power of resistance to the lesser vices connected with idolatrous sacrifices.

3. Inability to eat the sacrificial meats without harm was the state of him who did not have enough enlightenment to accept the moral in-

difference of food. Some of the Corinthians had just emerged from idolatry and when consciously eating idolatrous meats they could not refrain from assuming through force of habit their old-time reverence. Hence, their conscience not being fully enlightened, was tainted and corrupted. As a matter of fact, our standing with God is not affected by the food we eat. We are not made better in character by eating nor made worse by abstinence. The kingdom of God is not meat and drink. What we eat therefore is a matter of indifference unless it causes the weak to stumble. While, therefore, it is admitted that a strong and intelligent Christian could partake of offered meats without shocking his sense of right, it is also seen that a weak brother may be thereby led into error. So what is legally right may be virtually wrong. No liberty of ours should be a stumbling-block to others. A thing which the strong could do safely might cause the weak Christian first to violate his conscience and then to indulge in brazen misdoing. The reckless exercise of his rights by a strong man may threaten his weak brother with destruction. And remember that Christ died for the weak as well as for the strong. So the vice of abused liberties reaches the climax of injury in the sin against Christ. He identifies himself with his people, especially with the little ones. Hence, smiting them wounds him and wronging them injures him.

4. Abstinence from everything doubtful or dangerous to others is the true resolve of the true Christian. It is the only safe and sacrificial course: Abstain totally from everything which may cause others to stumble and sin. The great Apostle himself stated the correct principle in a model personal resolve: "If meat (not merely the idolatrous meats under discussion but food of every kind) causeth my brother to stumble, I will eat no flesh for ever more, that I cause not my brother to stumble". How full of the Spirit of Christ is such a resolve. Would that in our day and everywhere there were such consideration of others' weakness and such abstinence for others' safety!

Fourth Intermediate Approved Workers' Conference

The Intermediate Department of the Baptist Sunday School Board closed its annual Approved Workers' Conference on Friday afternoon, September 7th.

This Department has at the present time thirteen Approved State Workers, four General Workers, and an office force of four, making a total of twenty-one.

This entire number was present on time at the beginning, and this record was held throughout the Conference, there not being one case of

absence or tardiness.

The outstanding feature was the outline presented each morning by Miss Mary Virginia Lee, secretary of the Intermediate Department, giving practical plans and suggestions for the promotion of the work. Miss Mary Alice Biby, associate secretary of the Intermediate Department, presided throughout the entire Conference.

Devotionals were conducted by Dr. I. J. Van Ness, who also brought a stirring message to the Conference, and conducted an open session; Dr. Hight C. Moore; Dr. P. E. Burroughs; and Mr. Claude Sweeny.

Other features were demonstrations, Book Reviews, Hobby and Illustration periods, and choruses taught. An open Conference was conducted each session in which problems on the field, plans for the new Sunday School year, and other vital matters were discussed.

It was a most satisfactory Conference.

REPORT ON CHRISTIAN EDUCATION

Union County Association

Sept., 12, 1928.—Dr. M. B. Adams, President of Georgetown College, Georgetown, Kentucky, in an article on "Comprehensive Giving", sets forth deep, rich, and splendid thought with logical conclusions worthy of serious consideration; a part of which we review in our report on Christian Education.

A thoughtful student in a careful study of the subject will find "Christian education to be a cause, a crusade, a fundamental Christian Enterprise." You will find that Christian Education is absolutely indispensable to the ongoing of the Kingdom of God.

First: Because of the multiplied agencies in competition to the program of Christian Education fostered by our colleges and schools.

Second: Because of many strong and powerful agencies antagonistic to the fundamental principles of Christian Education as taught and sponsored by the colleges of our great Baptist Denomination in the Southland.

The product of these schools on the whole "is a consecrated intelligence". An intelligence crystallized in a spiritual atmosphere of profound and fundamental truth for the continuance of the Work and Will of Christ for generations to come. Without such crystallized, consecrated intelligence the Work of God, the Father, and Christ, the Son, in His program committed to men cannot go on, even if the great imaginary sums of money should be poured annually into our treasuries.

Through the record of the dear, old book, "God called, trained, and educated great personalities without standing ability to lead in His work." State universities cannot convert their unlimited resources for this great purpose in the promotion of a better Christian Civilization. This mighty task is left solely to the great Christian Colleges and Schools of our land, and therefore, is left to the constituency supporting these schools. A gift to Christ-

ian Education is a gift to the foundation stone of all our causes and not primarily a contribution to a favored few who will financially profit by it.

It is hard to get the mind of the mass of people interested and consecrated to the idea of Christian Education because "there has grown up an unfortunate antithesis between Education and Missions due, perhaps, to a misunderstanding of the real relationship between them. We have no right to separate these important agencies of Kingdom Work into integral parts for they are one in essence and were one in the mind of our Lord and the Apostle, Paul, in their great comprehensive view of Christian Program, which fact is clearly shown in the Great Commission. "One in nature, and one in reality."

The thirty-one percent of fifty-five percent of each contributed dollar kept within the state for Christian Education looks large, and out of proportion, unless you measure it adequately and in the light of a complete analysis of its importance and contribution to the program as a whole, and also, unless you review again the competition and enemies in the general field of educational endeavor. A dollar to our Christian Educational Program works from many and various angles for the glory of our Lord's Kingdom on Earth. It goes further, perhaps, and contributes more than any other dollar contributed to any other cause fostered by Southern Baptists. Its worth is really more than a hundred cents on the dollar because its contribution directly and indirectly to all causes of the cooperative program. Notice first:

"That is a gift to Missions". State, Home, and Foreign, in providing its leaders, preachers, teachers, and workers. It is as much a gift as the money paid in salaries to our missionaries on the field to be used for their house rent, grocery bills, and general living expenses that they might preach the gospel "whereunto they are sent". The preparation for sending is the first value. Second, "It is a gift to the training of the home land ministry."

(Continued on page 13)

AL SMITH AND THE PRESIDENCY

A startling book written by Rev. L. L. Pickett, who has spent his life studying Catholicism and Prohibition. Dr. Morrison says it should have an immense circulation.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The B.Y.P. U. Diary

Mr. E. E. Ballard of Fairfield, Ky., has gotten out a little B. Y. P. U. Diary which is proving to be a splendid help in getting the Daily Bible Readings done. The plan is for each member of the union or group to have one. When they are first received each member is given one and he puts his name on it and then they are all put together and shuffled and each member draws one and uses it for the coming week. It becomes the duty of each member to remind the member whose book he has to do his reading each day. We give here a cut of one page of the diary. They are printed in two sizes, one to last a month, the other lasts a quarter. Mr. Ballard in order to introduce them offers copies to your union of the monthly size at five cents a copy, which is half price. Order direct from Mr. Ballard as many copies as you will use. We believe it will help you to get the Bible Readings done.

An Associational B. Y. P. U. Banner

Next March when the convention meets in Jackson we will give to the president of the best Associational B. Y. P. U. a beautiful banner. This is the first time we have offered an Associational B. Y. P. U. Banner, and we hope the interest is going to be such that every Associational B. Y. P. U. in the state will contest for it. It will be given on the basis of the Associational B. Y. P. U. Standard of Excellence, the association that has the best record as based on the Standard of Excellence gets the banner. If you have not received a copy of the Standard of Excellence write us and we will be glad to send a copy free.

President E. E. Boone Pushes the Work Forward in His District

Mr. E. E. Boone, president of District Two B. Y. P. U. Convention, is busy organizing new B. Y. P. U.'s. He reports two new ones, one at Lambert and one at Sledge. Mr. G. A. Little was elected president of the Lambert union, and Mr. F. B. Holder was elected president of the Sledge B. Y. P. U. Mr. Boone gives credit to the Associational B. Y. P. U. of Quitman County for this work,

Smith; Organist, Bernice Smith; Bible Reader Leader, Myrtle Vaughan. (Miss) Zoie Hardy, Philadelphia, Miss.-R 1.

(Continued from page 12)

In these days and days to come the Christian Education of a college will become more and more necessary background for the theological training of our ministry in order that we may compete equally with competition and be able to meet successfully the propaganda of our enemies in Kingdom Work.

Third, "It is a gift to the ministry of the science and art of medicine". Great medical schools are now demanding two or three years of college preparation as an entrance requirement to the great medical universities. For the best interests of the coming generation in Christian Civilization it is essential that this preparation for our future physicians be had as far as possible in the environment of our great Christian Educational Program.

In the fourth place, "It is a gift to the best and most wholesome welfare of our public education". College men and women from some sort of schools are and will be more and more shaping and directing the plastic mind of our youth for America's future. The teachers trained in our Christian Schools are more apt to be in sympathy with our great fundamental truths and ideals of Christianity for the safety of our Children and Civilization than those who have not had their training in the environment of Christian Colleges.

Therefore, before we criticize too severely this seemingly out-of-proportion percentage for Christian Education let us think candidly, soberly, and seriously of its mighty contribution to all our causes. Let us adopt in mind, heart, and soul, and go on record in our churches and associations for the ideal and practicality of the Cooperative Program, leaving the distribution of these various percentages for the different causes to the wise and consecrated leadership of our denomination who have given it years of study, thought, and prayer.

Respectfully submitted,
Your Committee.

NOTICE is hereby given to all B. Y. P. U. Directors in Mississippi. You are wanted at Jackson for the B. Y. P. U. Directors' Conference on Thursday, November 29th—Thanksgiving day.

Next year, 1929, will be known as STEWARDSHIP YEAR in Southern Baptist ranks, and Mississippi B. Y. P. U.'s can be counted on to help put over any program that is adopted.

Bethsaida B. Y. P. U.

We, the people of Bethsaida Church, met September 2nd, at 2:30 for the purpose of organizing a B. Y. P. U., and elected the following officers: Pastor, Rev. P. A. Davis; President, Rev. Pascal Moore; Vice-Pres. Clyde Smith; Recording Secretary, Jewell Skinner; Corresponding Secretary, Zoie Hardy; Treasurer, Mertice Smith; Chorister, Odie

Great crowds present nightly, large numbers of sinners present every night, deep conviction, Christians earnestly praying, and a 67 year old backslider gloriously restored, others converted, mark the opening days of the Spring Creek Baptist Church revival near Sentinel, Okla., where Rev. Wm. S. Dixon, the Baptist preacher-singer-evangelist is preaching his second meeting with Rev. H. G. Finley, the pastor. The meeting is being held in a large tabernacle. Mr. Dixon has open dates beginning October 1st, and may be reached at Dallas, Texas, care of Robert H. Coleman.

Easier, No Doubt

The favorite soprano, after apologizing for her cold, sang:

"I'll hang my harp on a weeping willow tree-e-e, ahem! On a weeping willow tree-e-eee, O!"

Her voice cracked on a high note. She tried again. Then came a voice from the back of the hall:

"Try hanging it on a lower branch, miss!"

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At Clinton, 8 room house with extra large garden, two blocks from College campus, \$30.00 per month. Answer quickly, R. W. Hall, M.D., Clinton, Mississippi.

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M. P. L. Berry, President, Clinton, Miss.

SIX REASONS

The Rev. W. A. Gill, pastor of the McComb Baptist Church, delivered a sermon in his church Sunday night on "Six Reasons Why Al. Smith Should Not Be President".

The church was filled to capacity and an intense interest was manifested in the address. Six reasons, as given by Mr. Gill, follow in condensed form:

"The first reason why Al. Smith should not be president is because of his attitude on the Constitution of the United States.

"The Constitution is the foundation of all our National, State and municipal laws and every present governor and all other public officials take oath from office and with hand lifted to Almighty God and solemnly swear to uphold and defend the Constitution. This, Al. Smith did when he was elected Governor of New York; and critically and deliberately repudiated the Constitution by sending a message to the New York assembly urging the passage of a bill that repealed the State prohibition law, the effect of which bill was to nullify the Eighteenth Amendment to the Constitution of the United States. This was after taking solemn oath that he would uphold and defend the Constitution.

"Could an oath be binding to a man of that type?"

Connection With Tammany

"The second reason why Al. Smith should not be president is because of his connection and obligation to Tammany Hall."

"Tammany Hall is in name, a Democratic organization but is the most corrupt political machine that has ever disgraced the pages of history. Tammany opposed the nomination of Woodrow Wilson and was the enemy of W. J. Bryan, whom Southern Democrats believe to be the greatest exponent of Democratic principles that our generation has ever produced."

"Tammany Hall is composed mostly of a foreign element who have alien ideas as far from true Democratic ideals held by Southern Democrats as the East is from the West."

"Al. Smith is a product of Tammany and is the impersonation of rotten Tammany ideals."

Roman Catholic

"The third reason why Al. Smith should not be president is because he is a Roman Catholic and as a loyal son to the Pope would be influenced and dictated to by the Pope who believes that God has given him, the Pope, authority over not only the Catholic Church, but over all the civil governments of the world."

"The Catholic believes in, and hopes to see realized the union of church and state, wherein the state will support the church (the Catholic Church) and the church (the Catholic Church) will rule the state. This is one of the most dangerous doctrines that has ever found lodgement in the mind of man. The Catholic church has wrecked every country that it has ever dominated since the days of Constantine."

"The Catholic Church is an inveterate enemy to our public schools

and hopes to convert them all into Catholic Schools."

Upholds Liquor Traffic

"The fourth reason why Al. Smith should not be president is that he believes in the liquor traffic."

"His wet record in the New York Assembly shows that he voted 47 times in favor of liquor. He believes in it and lives up to his beliefs by drinking it every day. If elected, he has already announced that he would endeavor to have the Eighteenth Amendment modified and legalize the sale of liquor in the United States again."

"One of the greatest curses that could befall this country of ours would be the return of the legalized liquor traffic."

The Fifth Reason

"Another reason for opposing Al. Smith is that he favors the modification of the immigration law so as to permit foreigners to pour into our country by the millions with their alien conceptions and ideals, the effect of which would be the lowering of the standard of wages so that the American laboring man would have to compete with the foreign laborer, and wages would go down almost to the starvation rate."

"We need to tighten up and make more rigid immigration laws in order to keep out that undesirable element that always proves a menace to our American institutions."

The Sixth Reason

"Al. Smith must be defeated because if elected it will be because all wet votes and all Catholics, regardless of previous party affiliation, will go to him and then four years from now the Republican party will bring out a wet Catholic to get back their lost constituency; so we will have the unspeakable situation of having to vote for a wet Catholic if we vote at all."

SHOULD PREACHERS TAKE STOCK IN POLITICS?

(By A. Johnston, Shubuta, Miss.)

There is much discussion as to whether or not preachers should have anything to say in a political question.

Many years ago we had a gambling institution known as the Louisiana State Lottery. It was chartered by the state of Louisiana and was a curse to the country. Many men and women hoped to win a fortune in the lottery but instead bankrupted themselves.

The good people including the ministers of all Protestant churches, started a move to get rid of this curse. It was a lively fight almost equal to the present presidential election.

All sporting characters, drunkards, saloon keepers, and harlots were in favor of the Lottery and their cry was that the church and preachers had no business meddling in politics, they should preach the gospel.

When the good people including the preachers first undertook to suppress the liquor traffic the same howl was raised. "The church is getting into politics," they cried, as they do now. They said the preacher had no business meddling in politics, he should preach the gospel.

Now when the Protestant preachers advise their members to do all they can to maintain our prohibition laws and to keep men out of power who both by precept and example have violated the 18th amendment to the constitution after having sworn to support it, the old cry is raised that the church is taking stock in politics, that the preacher had better tend to his church and preach the gospel.

Now, Mr. Editor, I want to ask these people who are so much interested in the church and the preachers and the gospel: What is the gospel? What shall the preachers preach about? If he preaches Christ and him crucified, he will have to mention all sin and all causes of sin. Drunkenness and its effect is condemned more times in the Bible than any other sin and if the preacher doesn't condemn it and fight any men or party trying to fasten it on us, he is unworthy to be called a minister of the gospel. I think it is the duty of every preacher and every Christian to do all he can to defeat the present nominee of the Democratic party, who while governor of New York has practically nullified the prohibition law in that state and as I see it bolted the platform of the party on which he was nominated when he says in his speech of acceptance that the prohibition amendment (18th amendment) should be changed so that each state, if a majority desired, could import, manufacture, or sell alcoholic beverages.

In other words, let each state, if the people desire it, sell liquor to make drunkards of our young men and women and send them to hell. (See Corinthians 6-10. See the company the drunkard is in).

Shall the preacher keep mm, say nothing, and let this enemy of prohibition be elected? I say no! It is the duty of the preachers to preach against all sin and against any man or party openly advocating the repeal or modification of the prohibition laws.

Governor Smith says the law should be changed so as to allow each state to allow liquor, if the people so desire. Mr. Raskob, left the Republican party (so he says) and was made chairman of the Democratic Campaign Committee so as to rid the country of the damnable prohibition law. So there you are and yet they say preachers must take no stock in politics but just preach the gospel.

If a preacher should be a coward and keep silent now, he should be condemned by the Christian members and turned out of church.

MEETING AT ESKRIDGE

We closed our meeting at Eskridge Baptist Church. Had a good meeting. Pastor was ably assisted by Rev. J. M. McCoy. He sang the gospel message into our hearts, loves lost souls and is one of the best organizers I know. He has wonderful tactfulness in winning the young people, and works anywhere. I commend him as a faithful minister of Jesus Christ.

—J. W. White, Pastor.

IN MEMORIAM**In Memoriam**

On Aug. 8th, just before midnight the spirit of Mrs. Virgie Whatley Barnes was wafted on snowy wings to her immortal home. Only a fortnight has passed since we laid her away among a wilderness of flowers, the tribute of many friends and loved ones.

Our hearts are sad, for we realize that we must carry on without her help and inspiration to guide us, and we yearn for "the touch of a vanished hand, the sound of a voice that is still". Hers was a character that grew brighter to those who knew her best. Of more than ordinary patience, loving kindness and modesty, she had the happy faculty of making the kind of friends that last and grow stronger as they knew her better. She stood aloof from little neighborhood trifles, and was fearless for the right. Our church circle misses her prayers, her smile, her help, although she hasn't been able to meet with us in over a year. The separation will not be long, for in a few more years, one by one will the link be broken, to be united in a better world. So we'll not say farewell, but look forward to the happy welcome on the other side.

—Committee W. M. S., McCool Baptist Church.

Resolutions

Whereas, our Father, in His infinite wisdom, has seen fit to call from this life one of our members, Mrs. B. A. Hughey, and whereas she was known and loved by us all as a true friend and a loyal member of our W. M. U.; now, therefore, be it resolved that our community has, in her death, lost one of its most beautiful characters and our church and W. M. U. one of their most faithful members.

Be it further resolved that we, as a Society, do hereby extend to her family, her relatives and numerous friends, our sincere sympathy in their loss and ask that a copy of these resolutions be handed the Southern Reporter and The Baptist Record for publication, and a copy be spread upon the minutes of our organization as a token of the esteem in which this tried and true Christian friend was held.

Mrs. Cullen Andrews,
Mrs. Jesse Crumby,
Mrs. Edgar Bailey, Committee.
(Union Church W. M. U., Sardis, Miss.)

Obituary

Mrs. Modie Shook, wife of N. A. Shook, died July 29th. She leaves a husband and three children and many close relatives to mourn her death.

She was a member of Paynes' Ascalmore Baptist Church and Secretary of W. M. S. She greeted everyone with a smile, and could always be depended on to help with every good cause.

Everything that loving hands could do was done for her. Our loss is Heaven's gain. Truly she can

Thursday, September 20, 1928

THE BAPTIST RECORD

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hold up her hands to her Master and say, "I did what I could".
May we meet Modie in Heaven!
—A Friend (Mrs. Spencer Brown).

MEETING CLOSED AT BROOKHAVEN

With the splendid service on Sunday evening, the 6th, the two weeks' series of meetings closed. Brother B. L. Davis, pastor at Picayune, brought his concluding message on "Heaven". The invitation brought heartening response.

Brother Davis brought, throughout the meeting, earnest, helpful messages, and endeared himself to the people who came to know him. Mr. Kee, who led the singing, had a fine spirit, and secured good cooperation in the congregation.

There were seventeen additions to the membership of the church by profession of faith, ten by letter, and one by statement.

We are grateful to the Lord for the blessings of the meeting, and to the visiting brethren for their fine sacrificial service.

—J. A. Taylor, Pastor.

SCHLATER

Have just returned from a twelve days' meeting with the church at Schlater. The attendance was large at both the morning and evening services, especially at the latter it was impossible a number of times for the church to seat the people. I do not think I have ever seen better interest in a Delta revival. There were thirty additions, with twenty-six of these by profession of faith. The oldest son of the pastor heard the call of God to preach and at the closing service the church licensed him. Everybody feels that Joseph Flowers has a bright future. The pastor, Rev. Madison Flowers, and his people seemed to be much delighted with the results of the meeting. Brother Flowers is certainly doing a good work in the Delta, and may the Lord richly bless him in his field.

Yours for service,

—W. E. Farr.

REVIVAL MEETING AT MASHULAVILLE

One of the greatest spiritual meetings that have come to Mashulaville in a long time closed last Friday, August 31. My former teacher, Bro. Bryan Simmons, and Lowrey Compere, a former classmate while at Mississippi College, were with us in our meeting. Bro. Simmons taught the book of Philippians during the morning services and every one seemed to have enjoyed the lectures very much. At the night services he brought us powerful messages from the dear old Book. Bro. Compere was an inspiration to all that heard him. He brought many fine messages in song. I consider these men as being a very fine team of workers, one that knows how to do things for God. Ten members were added to our church, two by letter and eight by baptism. The Baptist Record was put into over 90% of the homes rep-

resented in our church. I have enjoyed reading the Record during these troublesome times more than ever. I am glad of the stand that you and the brotherhood of the state are taking against the forces of evil that threaten our country. Let's keep up the fight until the victory is won.

Prof. Roane and his class of song birds, from Ellison Ridge, paid our church a visit last Sunday night and rendered a very fine song service. The house was crowded and many people stood on the outside. Every one present enjoyed the service to the last song and many expressed themselves at the close of the service. They were invited to return sometime in the future.

—F. H. Miller.

CANTON

It has been my pleasure for the last two weeks to be in meetings with Pastor J. J. Mayfield at Canton, Mississippi. Brother Harold W. Jeneson, one of the students at the Baptist Bible Institute, had charge of the singing.

The meetings resulted in a real revival and seemingly was a blessing to the whole city. At times people were turned away for lack of space to seat them. There were forty-nine additions up to the close of the meetings, and others made profession of faith in Christ.

Usually if there is any one who has a grudge against the pastor, the evangelist hears it, but in the two weeks at Canton not one person brought any grievance concerning Brother Mayfield and his work. Rarely has it been my pleasure to work with a man who was so generally popular among his own people and the community as a whole.

Canton is a beautiful little city, and the church is doing a great work. Their offering at the close was most generous and will be of great help in taking care of students at the Bible Institute.

—W. W. Hamilton.

OUR INDIAN WORK AGAIN

The revival season is over. Some good meetings have been held with the Indian churches. Some have been added to the church by baptism and several have been reclaimed. Doubtless all the churches have been strengthened spiritually. May we have the earnest prayers of all our Baptist people for the Mission work. In the face of all the difficulties that come, we are trying to do our best for the spread of the gospel among the Indians. The one great thing that holds the work back is that the Missionary is not able to get on the field and give the time and effort to the work that really should be given, on account of so small a salary, but I am doing what I can under the circumstances.

Some have written me to know just how they can help in this work. I am writing this that all who read may know something about the needs of the Indians. Winter will soon be here, and many of them will need clothing for the winter. Men's, women's and children's clothing can

be used to good advantage among them. Good literature of any kind, and Bibles especially can be distributed among them which will help to promote the cause of Christ. Many of the Indians are working to try to make a living, but I'm sure that everybody knows that they have never had much training of any kind and that it will take quite a while to get them to where they will be really self-supporting. However, many of them are more self-supporting now than they were a few years ago. The Government office force at Philadelphia is having a wonderful effect towards making the Indians improve their way of living, and as they improve in a civic way, they also need to improve in a spiritual way.

—S. E. McAdory, Missionary,
Union, Miss.

NOT TOO LATE TO MATRICULATE AT LOUISVILLE

By Chas. F. Leek,
Publicity Secretary

the grounds in advance from as far as Texas, Oklahoma, New Mexico, Massachusetts, Japan, Norway, Canada, Brazil, Roumania and China.

Three members of the faculty have returned from abroad and others from various and scattered points over the United States where they have been rendering service in revivals, summer assemblies, and the like.

The doctor's little daughter watched her father testing the heart and lungs of her younger brother. At last she asked: "Getting any new stations, daddy?"—Exchange.

FULL PEWS

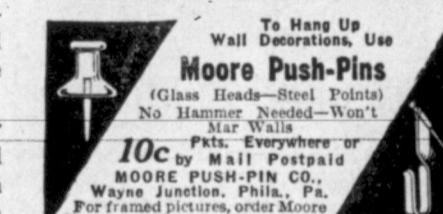
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(Continued from page 9)

T. Westbrook, Publications, Mrs. J. W. Brown; Personal Service Leader, Mrs. P. S. Clements; Young People's Leader, Mrs. T. A. McPherson; Stewardship Leader, Mrs. J. W. Lipinecott.

The few societies that reported gave for all purposes last year the handsome amount of \$3,933.32. That is a wonderful record. Benediction by R. L. Breland.

Yalobusha County Association

This body met with and was highly entertained by the good church of New Hope, Sept. 12 and 13. Large congregations were present both days and the order and interest were never better. It was the first time the association had met with this church in 17 years, but the people knew how to take care of all who came.

The devotional was conducted by R. L. Breland. The following officers were unanimously elected: G. E. Denley, Moderator; T. T. Gooch, Clerk, and L. D. Clements, Treasurer. Bro. E. C. Williams, of the Sunday School Department of the state, represented the State Board and delivered two interesting and helpful speeches, one on Sunday Schools and one on Missions. The S. S. and B. Y. P. U. report was read by J. O. Elliott of Tillatoba, superintendent of the only standard S. S. in the county. Rev. J. M. Hendrix delivered the annual sermon, and all were pleased and instructed by it. At the noon hour New Hope community served an abundant dinner.

L. E. Roane led the devotional period after noon. Mission, read by R. L. Breland, and the Orphanage, read by G. E. Denley, were ably discussed by those taking part, E. C. Williams, J. M. Metts, T. T. Gooch and G. E. Denley.

Thursday's session was begun with devotional by Rev. J. B. Smith of Money, but the able young pastor of Tillatoba Church. Report on Digest of Letters was read by J. M. Metts. This report showed 17 churches represented, two were not represented and one, New Liberty, had dissolved and united with Bethel. Publications Report was read by L. E. Roane and discussed. The Temperance Report was read by T. T. Gooch and ably discussed by T.

T. Gooch and J. M. Metts. This report, which was adopted by a unanimous vote, endorsed the course of The Baptist Record in what it is doing in the present presidential campaign. Ninety per cent of the people of Mississippi are against Al. Smith, whether they vote it or not.

The Scuna Valley Senior B. Y. P. U. put on a splendid program, "The Way Made Plain", which was very effective and well rendered. Miss Helen Hendrix was leader. A vote of thanks was given the members of this fine union. J. M. Metts read and very acceptably discussed the Report on Christian Education. Another abundant and appetizing dinner was served at the noon hour by the good folk of New Hope and community. All went away full and praising New Hope.

The first hour after noon was given over to the Women's Work. The report was read by Mrs. Westbrook and discussed by her, Mrs. Markett, Mrs. Cohea, T. T. Gooch, G. E. Denley and R. L. Breland. Their year's report was an eye-opener to some of us. We learned that the women are up and doing. The Obituary report showed quite a number of deaths during the year. Suitable resolutions were read by W. T. Trusty. Nominations Report gave the following: Meet next year with Bethel Church, three miles east of Water Valley; Preacher, R. L. Breland; alternate, J. M. Metts; Convention Messenger, J. M. Hendrix; alternate, W. T. Trusty. The Treasurer's report showed a fair amount sent up by the churches. The Hospital Report was read by T. T. Gooch and discussed by him and Mrs. Markett. The association adjourned in high spirits.

The appointment of an associational director and district directors of Stewardship and Budget was made as follows: Director, J. M. Metts; Director, J. O. Eliot of District One; W. M. Vanderberg of District Two, and L. E. Roane of District Three. This was an advance step in our work.

Notes and Comments

Rev. J. B. Smith of Money has resigned all his pastoral work and will attend the Southern Baptist Seminary at Louisville this session. He is one of our live, progressive young pastors.

Rev. C. T. Schmitz has resigned as pastor at Pleasant Grove, Yalobusha County, and has been succeeded by Rev. J. M. Hendrix. Bro. Schmitz has done a good work in that church during the four years he has been the pastor.

Rev. J. M. Metts, new pastor of Water Valley Church, was the only new pastor introduced at the Yalobusha Association. He made a fine impression, at the table and elsewhere, and seems to be getting a grip on the work at Water Valley. He will also preach at O'Tuckalofa.

The matter of Historical Research by the Baptists was stressed at the Yalobusha Association. The members were requested to search their attics and old trunks for old minutes of the old Yalobusha Association and send what were found to T. T. Gooch, Oakland, Miss. This is important. Let all the associations do that very thing, sending them to Dr. P. I. Lipsey, Jackson, Miss. The Research Committee needs your help in this matter.

Let every Christian in this land pray earnestly from now until November that the Lord will give the forces of right and righteousness a glorious and decisive victory at the polls. God still lives and if His people will ask Him He will wipe this corrupt liquor gang and nullifier off the map.

Remedies for Poison Ivy

I had the misfortune to get poison ivy all over my face not long ago. I had to wear the stuff around several days, and the following remedies for my affliction were given me, none of which I used, so I got well without much trouble.

Remedy No. 1.—"Boy, you go right home and get you a big dose of salts, and take them, and then wash your face good in sassafras tea, and go to bed, and you'll be plumb well in the morning!"

Remedy No. 2.—"If you want to git rid of that breaking out on your face, all you've got to do is take a handful of hog lard and rub it good on the swelled places, and carry a little tater in your pocket for three days!"

Remedy No. 3.—"The only thing that will cure that air poison oak is

for you to get two or three fresh chicken livers, and rub on the sore spots before going to bed and getting up. You don't carry no buckeye, do you? Well, if you had had one in your pocket, you'd a-never ketched that stuff!"

Remedy No. 4.—"Take three or four chaws of tobacker and sacrifice them a little in speare tebemtime, and make a poltis of it and put them on a cloth and spread over your face, and afore you know it, they will be done healed up!"

Remedy No. 5.—"The only thing that will stop that stuff from a-spreading is rabbit innards. Catch a few rabbits and take their innards and make a poltis and let them lay flat on the breakingout, and you'll be alright the next day!"

Remedy No. 6.—"My goodness, you shore look like the devil! Boy, that same stuff put my grammaw's eyes out. why don't you get you some pepper sauce and pour over a rag and soak your face in it just before meals? That will sure stamp it out!"

Remedy No. 7.—"Gee, whizz! What in the world has you done gone and ketched? Pisin oak? That's awful. Lemme see. If you will take a hickry stick and cut a notch in it, and rub it on them sores, and bury it while you air a-looking at the new moon, you will get well in twenty four hours. Yes, sir: Dat's de way I cured Jedge Brown before de war. What was good den for pisin oak is good now. Please, sir, give de old nigger a dime!"

—Gee McGee, in *The Progressive Farmer*.

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